

THE CONGREGATIONALIST

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Thy friend hath need of it; behold, he stands
Waiting to take the bounty of thy hands;
Pay him the debt thou owest, long forgot,
Or—hast thou paid already—ease his lot
Of that which he would sell, or loaf or lands—
Whate'er his need can spare and thine demands;
So shall thy wealth be clean and without spot.

Dost thou not know? hast thou not understood?

The stagnant pool breeds pestilence, disease;

The hurrying stream bears bounty on its tide.

Pass on thy gold, a messenger of good;

Swift let it speed on gracious ministries;

Wing it with love and let its flight be wide.



CHRISTIAN ENDEAVOR NOTES.

The number of societies now reported, including the junior organizations, is 30,610. This shows a gain during three months of 1,869 societies and of 536 junior societies—the best record in the history of the movement.

The Armenian Society at Harpoor, Turkey, observed a self-denial week in connection with Endeavor Day and raised for missions the sum of five dollars, which means many times what the same amount would be worth in this country.

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The New Haven Union contributed not a little to the successful no license campaign conducted in their city, and Endeavorers furnish a large element in the membership of an anti-saloon league organized there.—In Dr. T. T. Munger's church the society has charge of the music at the church prayer meetings and is responsible for the leadership of one meeting each month, according to his suggestion.

At the second anniversary of the Christian Endeavor Society in Rio Vista an impressive part of the program was the installation of officers and committees elect for the next six months. Twenty-four young people encircled the platform, publicly assumed their responsibilities, while the pastor made an appropriate address, receiving a fitting response from each committee in concert.

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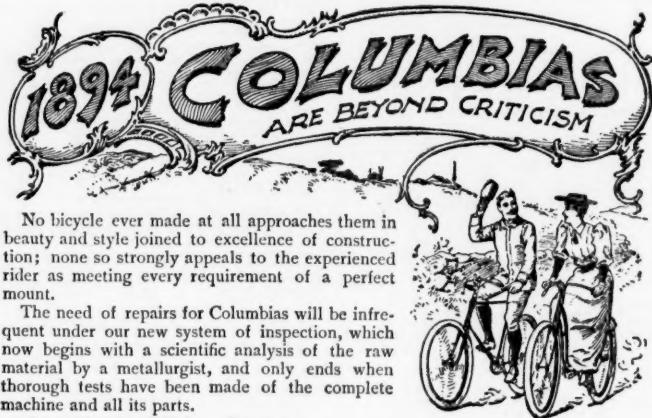


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Volume LXXIX

Boston Thursday 5 April 1894

Number 14

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FOR WHAT DOES IT STAND?

The first two editions of our four-page leaflet with this title are already exhausted, but another has been issued, and orders can be filled promptly. Many pastors are putting the leaflets into the hands of their young people, and write to us of the benefits already accruing from their circulation. Price, 40 cents a hundred, postpaid; smaller quantities at a proportionate rate.

THOUGH the organization for furthering institutional church work, formed in New York last week and described on page 487, is as yet small numerically, the names of its promoters carry weight and it cannot fail to serve the interests of an aggressive Christianity. The experimental character of many modern methods make it desirable that those who are instituting them should get together frequently enough to give one another the benefit of their experience. Then, too, there is an increasing number of ministers and churches not yet ready to fly the institutional flag, but open-minded and on the watch for suggestions and examples which

will aid them in their particular fields. By circulating literature and holding occasional conferences in the great cities the Open or Institutional Church League can do much toward leavening the churches with the ideas of service and ministration.

Our statement a fortnight ago that there are at present hardly half a dozen pastoral vacancies in the circle of eighty churches represented in the Boston Congregational Club has caused considerable surprise and we have been asked several times if it was absolutely true. We make no claim to infallibility, but we think we overstated rather than understated the number. As a matter of fact, we know of but four that are pastorless. Of course, we do not include in this number several that have called men with a good prospect of securing them, nor one that has a permanent supply. The New England churches, as a whole, were never more generally supplied than today. This speaks well for the churches, while at the same time it ought not to deter the right sort of young men from entering the ministry. It will be a long time yet before there are enough of the right sort of men for the positions of exceptional responsibility. Witness Andover's long hunt for a professor of homiletics and the difficulties encountered by the American Board committee in obtaining a successor to Dr. Clark.

We suppose Mayor Gilroy of New York thought he had made a good point for Ireland when he announced that he would, on the day of Kossuth's funeral, have the Hungarian flag on the City Hall, adding, "I want to say here that I am in favor of displaying the Hungarian flag because Hungary is no longer a nation." As a matter of fact there is no point about which the Magyars are more sensitive than the separate nationality of Hungary. Even the suspicion of Austrian intrusion upon Hungarian independence raises a storm in the Parliament at Buda-Pesth. The mayor could not, therefore, have said anything more distasteful to the Hungarians than this remark. The people upon whom he ought to spend his sympathy are the Slavs of Hungary, often called "Hungarians" here in America, who are treated at home very much as the English in their worst days treated the Irish. Mayor Gilroy's sentimental sympathy for the Magyar, Kossuth, would seem to the average "Hungarian" of these oppressed races very like honor given in an Irishman's hearing to the name of Cromwell.

The New York *Tribune*, speaking in a recent editorial of the evangelistic efforts in New York, expressed the opinion that the growth of theological liberalism had been decidedly unfavorable to revival work. This, it appears to us, is a somewhat hasty generalization founded upon an insufficient study of the facts. It is true that some years have passed since there has been an evangelistic campaign in the city extended enough to attract newspaper attention, but

this can easily be accounted for without charging it to the growth of liberalism. Religious controversy, for one thing, is an undoubted hindrance to the union and efficiency of Christian workers, and New York has been of late a hotbed of religious controversy. We doubt also whether the so-called liberal theology is relatively stronger in New York than it was when Mr. Moody preached there nearly twenty years ago. As a test of the tendencies of theological thought, however, we accept the suggestion heartily. Any liberality or any conservatism which makes men careless about the salvation of individuals, or neglectful of the message which calls men to repentance and allegiance to Christ, ought to be viewed with suspicion. Young men, and young ministers especially, need to live and study and reach conclusions of thought in the atmosphere of habitual witness-bearing.

Florida is not the only State cursed and cursing the nation with the lottery business. Kansas is gaining an unavoidable distinction in the same line. The Kansas City *Journal* says that "the lotteries in Kansas City, Kan., have grown almost to the proportions of the big company in New Orleans." The Alliance of ministers and churches of Kansas City has issued a circular appealing to all ecclesiastical bodies in the State to take such action as will promote the election of men to the Legislature who are opposed to lotteries. The Alliance affirms that prominent citizens are connected with this unlawful business, some of them at present or formerly occupying important public offices, and that one of the lotteries has the State seal on its circulars. The good name which Kansas has gained by its long continued maintenance of prohibition of the liquor traffic will avail little if it harbors nests of gamblers, who spread their mischievous business beyond its borders by means of express companies and other interstate conveyances.

THE PLACE OF EVANGELISTS IN THE CHURCHES.

The Boston Congregational Club discussed this topic last week and showed, by its earnest attention to the discriminating addresses and its frequent applause, its deep interest in the subject. Seasons of special religious interest are the most memorable events in the histories of local churches. From these seasons a large proportion of church members date the beginning of their Christian life. Such times have witnessed new purposes of Christians, reconciliations between those who had been estranged from each other, reformations of backsliders, the erection of family altars, closer fellowship in the church. Such seasons of spiritual refreshing are never to be forgotten. The discussions which recall them always awaken grateful interest. What believer does not pray for their return?

The evangelist is often prominent in such scenes. He has always had a place in the

church, but its character has varied in different ages according to the needs of his time. Philip and Barnabas and Paul were types of the early evangelist. They were pioneers. In modern times the evangelist has more often been a reformer. Whitefield in 1740 startled the dead orthodoxy of New England, and his burning eloquence summoned a great army to confess their sins and consecrate themselves to God. His methods were imitated by evangelists and accepted by the churches for a century.

But Whitefield's methods would not now produce the effects which he secured. The processes by which souls enter into and become assured of fellowship with Christ have changed. The Sunday school and the societies of Christian Endeavor have largely taken the place of the revival meeting. Seasons of special interest have become in the churches occasions for declaring Christian faith rather than times for sudden conviction of sin and crying to God for pardon.

In some respects the work which the evangelist used to do in awakening certain classes in the community is now only partially done. Rescue missions reach mainly only one class of adult sinners, and that the lowest. But in other respects his work is better done by the pastor than the evangelist used to do it. There are many churches where conversions are constantly expected and constantly occur, where the Sunday night gospel meeting, the young people's meeting and special services are all revival meetings, with results which witness as effectively to the power of the Holy Spirit as any which followed the preaching of evangelists in the last century. More pastors and laymen who work quietly in their own fields are real evangelists than ever before.

Evangelists are doing excellent service in many neglected and needy places. In many of the States they are employed by home missionary societies with gratifying evidences of divine approval. A few men of exceptional gifts, evidently called of God to this special work, like D. L. Moody and B. Fay Mills, are able with the co-operation of pastors and churches to gather temporarily great audiences, and to move our large cities with spiritual power. A larger number who are much less widely known are as genuinely honored in their work by the Holy Spirit.

The place of the evangelist, when he is not laboring in pastorless fields, is simply that of temporary assistant to the pastors and churches which invite him. The temptation which he and his friends are apparently most called to resist is to exalt unduly his own work in comparison with the regular work of pastors and churches. He is called in when it appears to be time for the harvest. He is too apt to despise the periods of seed sowing and cultivating. Others have labored. He enters into their labors, and it sometimes seems to him as if the Holy Spirit had done it all through him. He has a few sermons which he has preached over and over. He delivers them in circumstances exceptionally favorable which others have prepared for him. If he is wise he will not assume that the blessing of God rests more signally on him than on those who have labored long to open the way for him. The communications we have received for publication, from evangelists or from their friends describing their work, have rarely included recognition of the preparatory work of pastors as equally impor-

tant with their own. Just so far as the evangelist minimizes the work of the pastor in comparison with his own, he shows himself unworthy to be an evangelist.

The entire work of the church centers in bringing souls into the kingdom of God and into closer and closer fellowship with Christ. For this the successful pastor must always have the spirit of the successful evangelist. Both can work together with advantage when the evangelist is welcomed as an assistant, and takes that place for the time with generous recognition of the labors and the difficulties of the pastor.

THE ARMENIAN QUESTION CALMLY CONSIDERED.

The Armenian question is at the front in the press and upon the platforms. The Turkish government and the missionaries share alike the criticisms of many of those who champion the Armenian cause. The former is charged with outrages and oppressions upon its non-Moslem subjects and the latter are frequently accused of heartless indifference, even with encouraging the government in its misrule. What are the facts in the case?

The Turkish government is corrupt to the core, not so much in its laws as in the execution of them. The officials despise the non-Moslem subjects and the only system of administration that prevails is a system of bribery. The rest can be imagined. The Armenians thoroughly hate the Moslem ruler, and as they plot against the government hatred is intensified upon both sides, which appears in worse abuses. The missionary is in Turkey, by the tolerance of that government, "to prosecute missionary work," and for no other purpose. Were he known to meddle with political matters it would secure his banishment from the country. Any criticism of the government, its officials or any department of administration is offensive political interference, which would subject a native to imprisonment or banishment and a foreigner to transportation. Open sympathy for the oppressed is always interpreted as criticism of the government.

The recent utterances of missionaries upon this subject were brought out by charges that missionaries were aiders and abettors of the revolutionary movement among the Armenians—that in their schools and colleges revolution is taught. False charges of this nature have been repeatedly made by Armenians in various forms, and some statement to the contrary becomes necessary. No missionary has denied that he has sympathy for the oppressed. No such charge can truthfully be made against them. The Armenians have no truer friends than the missionaries, who have done, and are doing, all in their power to alleviate their condition, casting their own lot in with the oppressed people, where even for themselves and their work everything is to be gained by the exaltation of the nation and everything to be lost by its destruction.

Those who best know the circumstances feel that the proposed revolutionary measures can result only in disaster to the Armenians. No sentimental sympathy expressed in public meetings by hot speeches made 7,000 miles away from the scenes of the condemned outrages can accomplish anything for this poor people. It is time for calmer reasoning and more deliberate investigation of the facts.

If the courts of justice in Turkey, from

the police court to the highest court of appeal, were so reformed that any man, whatever his religion, could be assured of a just and equitable administration of the laws of the empire as they now stand, there would be little ground of complaint upon the part of the masses. Of course this can be brought about only by foreign interference and supervision.

The powers that are interested in Turkey might unite upon a plan whereby the courts throughout the empire would be under foreign supervision, so that the corruption, bribery and race hatred that now prevail in them would be eliminated and justice to the masses secured. This change would necessitate authority upon the part of the courts to carry out its sentences, for a corrupt executive department could annul all actions of the reform judiciary. Such a system would leave the present Turkish government as it now is in all other respects, and would commit it in no way to any outside power. The justices and judges who should serve throughout the empire might be under the supervision of the combined powers which have representatives at Constantinople, or under some one of them selected from their number to carry out the reform. The judges would all need to be from outside of the empire at first, and responsible only to the supervising body, which should have authority to punish for any failure to execute justice. After a brief period the lower courts could undoubtedly be passed over to native justices, while the upper courts of appeal would need to be held in foreign hands until the country becomes generally educated and reformed. The expense of such a reform system of justice would be little, if any more, than that of the present system of injustice, while the cost to the people would be much less.

A reform of this nature is more humane and Christian than a bloody revolution, which would bankrupt nations and change the geography of Europe and Asia.

WHAT IS UNITARIANISM?

This question, to which we have been requested to reply, can best be answered by representative Unitarians. Doctrinally and historically, Unitarianism is a denial of the deity of Christ, the universal sinfulness of the human race and the necessity of an atonement for sin through Jesus Christ in order to salvation. These are fundamental beliefs of the Christian Church through its entire history. But Unitarianism first declared itself in this country in opposition to the faith of Congregational churches, which was then expressed in the Cambridge Platform of 1680 and in the Westminster Shorter Catechism. Unitarianism was represented in Boston by King's Chapel from the ordination of Rev. James Freeman as its pastor in 1787. Its views were prevalent in Harvard College and were held by some of the Boston ministers from the beginning of the present century, but were not openly avowed by them till 1815.

The question which heads this article is thus answered by Rev. Dr. George E. Ellis, one of the most honored of Unitarian ministers, in his *Half Century on the Unitarian Controversy*:

Unitarianism stands in direct and positive opposition to orthodoxy on three great doctrines which orthodoxy teaches, with emphasis, as vital to its system, namely, that the nature of human beings has been vitiated, corrupted and disabled in consequence of the sin of Adam, for which God has in judgment

doomed our race to suffering and woe; that Jesus Christ is God, and therefore an object of religious homage and prayer, and that the death of Christ is made effectual to human salvation by reconciling God to man and satisfying the claims of an insulted and outraged law. Unitarianism denies that these are doctrines of the gospel, and offers very different doctrines, sustained by Scripture, in their place. The rejection of these three doctrines, and the belief of those which Unitarianism substitutes for them, constitutes Unitarianism.

What are the doctrines which Unitarianism substitutes for these? They are simply denials of these three doctrines. As to the atonement, Dr. Ellis says, "It would be difficult to make Unitarians, as a body, responsible for any positive doctrine on this subject." As to all three doctrines, he says, "The moment that Unitarianism is made responsible for a belief or a denial about either of them we have to encounter professions and protests, which prove that a supposed sect contains almost as many creeds as individual members."

According to Dr. Ellis, Unitarians are not positively united on any doctrines. He says that, if one would assail Unitarianism, he "may raise the reasonable objection that it is almost impossible to define or identify his foe." Unitarianism began its life by assaulting the fortresses of orthodoxy. It protected itself by having no fortress to defend. It was an army of flying scouts. It has always refused to avow any positive beliefs concerning the doctrines it denies. Doctrinally and historically Unitarianism is the negation of orthodoxy.

THE DUTY OF UNITING WITH THE CHURCH.

It is so natural for one who has learned to love Christ to join His Church on earth that it seems surprising that any should hesitate to do so. Yet many are reluctant. Some do not feel sure that they can hold out as they have begun. Others are not convinced that they have a duty in the matter. But there can be no doubt that, except in most unusual circumstances, a Christian ought to be a member of some branch of the church.

This is necessary for one's own proper spiritual development. No one of us can stand alone safely, separating himself from the peculiar fellowship which exists in the church and the help which its Lord has ordained shall be afforded to those who compose it. Not to join the church is to leave one's religious position indefinite in a large degree. It is consenting to accept the benefits of Christianity, so far as these are possible, without being willing to assume one's share of its responsibilities. It is turning aside from the natural course of religious life into a byway which leads ultimately in the wrong direction.

It is manifesting a lack of confidence in one's self, in the Holy Spirit and in the church. What good reason is there for doubting that with due fidelity you are able, with the divine help which is offered, to live a consistently consecrated life? What good reason is there for thinking that the Holy Spirit will not guide and sustain you as He has millions of other believers? What good reason is there for supposing that the church cannot or will not be of advantage to your soul?

It also is refusing to do your share in carrying on the organized work of Christianity among men. The church needs you, no matter who or what you are, if you are a true follower of its Master. You cannot fulfill your obligation to it while you re-

main outside of it, no matter how heartily you seek to co-operate independently with it. Your aid must be imperfect until you join it. Your attitude toward it necessarily causes a doubt of your own sincerity and of your faith in its mission. You seem to be questioning the Lord's wisdom in ordaining an earthly church.

There is no need to enlarge upon the subject. Reflection can but confirm and add to these suggestions. Every Christian belongs in the church and ought to join it at a proper time after his conversion.

THE WEEK IN REVIEW.

President Cleveland's veto of the Bland silver bill is a clear and cogent statement of the financial condition of our government and of the way in which it is affected by the attempts to fix by Congress a value for silver which that metal does not command in the world's market. The veto message ought to be read by every one, for the subject of which it treats affects every one who has anything to do with money. The President shows that the financial depression and consequent distress of the last year, the greatest in our national history, has been mainly due to a loss of faith in the fiscal policy of our government, and that this want of confidence was largely created by the declared purpose of a considerable portion of the people to force the government to put a fictitious value on silver. The government is pledged to maintain the parity in value of gold and silver. It can do this only by paying a gold dollar whenever called for or a silver dollar or a certificate representing it. But a gold dollar is worth about two silver dollars. The government has only a little more than \$100,000,000 gold reserve with which to redeem \$346,000,000 in notes. The proposal to issue over \$55,000,000 more notes without increasing the gold reserve would be contrary to sound principles of finance, and would tend to destroy the return of confidence which was inaugurated by the repeal of the Sherman law last autumn. The financial relapse which would follow would be worse than the condition of last summer.

After stating the objections to the principle on which the Bland bill is founded, the President declares that the bill is so faultily drawn that its provisions cannot be clearly understood, and that it is doubtful if they could be executed. Such uncertainties of expression ought not to be found in legislation affecting so far-reaching subjects as our finances and currency. The Secretary of the Treasury ought not to be burdened with the task of executing a law so uncertain and confused. The message contains a number of sentences which are comprehensive arguments against both the principle of the bill and the methods of legislation which it represents. The President repeatedly refers to the seigniorage as "the so-called gain" from coining all the silver bullion possessed by the government. His phrase suggests ex-Mayor Hewitt's "coining a vacuum." He characterizes the bill as "a plan by which the government will be obliged to pay out its scanty store of gold for no other purpose than to force an unnatural addition of silver money into the hands of our people." He says that this policy "is an exact reversal of the policy which safe finance dictates if we are to preserve parity between gold and silver and maintain sensible bimetallism." He de-

clares that he "cannot conceive of a longer step toward silver monometallism than we take when we spend our gold to buy silver certificates for circulation."

The President's apparent concession to the advocates of silver legislation, in the closing sentences of his message, has provoked some adverse criticism, but it does not affect the sound principles of finance upon which he has solidly and consistently stood during his entire public career. He simply suggests that, if the credit of the government remains good enough to enable it to borrow gold on its bonds at a low rate of interest, it would be safe after that has been done to coin the "so-called gain or seigniorage" against this borrowed money for its redemption, and he suggests that Congress should authorize the issue of such bonds. The effect of this veto message will be twofold. It will inspire confidence in the financial policy of the government with the President at its head, in spite of the unsound policy of the majority in Congress, and it will go far to convince those who are not already convinced—as Mr. Cleveland indirectly but forcibly argues—that the party which elected him is not a safe party to which to intrust the most important affairs of government.

The bill establishing municipal suffrage for women has been passed by the Massachusetts House of Representatives, and it is possible that it may pass the Senate. The bill included a proposal to submit the question to popular vote—a useless provision after the bill has become a law. From this fact it would appear that the legislation on the subject has been hasty and ill considered. The matter is too serious to be treated otherwise than with most careful deliberation. Some of the objections to woman's suffrage formerly urged no longer have force with most people. When the majority of women want to take up the duty and the burdens of voting, these will not be denied to them. But if the suffrage is offered to them as a privilege, to be accepted or refused as they choose, the result cannot but be disastrous to good government. When women may vote, then every woman ought to vote. The present movement for reform in municipal government is widespread and promising. It contemplates the compelling through convictions of duty that large class of citizens who have hitherto been indifferent to their civic duties to devote themselves to understand the problems of government and to cast their votes accordingly. We believe that the granting of municipal suffrage to women at this time would seriously retard this movement and set back what seems to be the most important reform of this century.

The first dinner of the Boston Municipal League was a decided success in point of numbers, pertinence and weight of the addresses and in crystallizing and making manifest the growing sentiment in favor of better city government. Boston, New York and Philadelphia were drawn upon for speakers, and in each case the man selected was himself an exponent of the idea for which the league stands—the best men in politics. Rev. Leighton Williams, one of Dr. Parkhurst's most efficient supporters in the ranks of the New York ministry, gave a clear and instructive account of the way in which the citizens of the metropolis are be-

ing instructed with reference to a practical grapple with various phases of their local problems. Mr. Herbert Welsh, who is no less ardent in the cause of municipal reform than he is to secure rights for the red men, described existing conditions in Philadelphia and paid a high tribute to the Woman's Civic Club, whose efforts at civic regeneration are already beginning to tell. Finally, Mr. Moorfield Storey of Boston set forth what in his judgment such a league ought to accomplish, and urged that it be broad and inclusive in its spirit, thus winning the sympathy of all who want a better *régime*. This league, in whose membership, limited to 200, are already prominent representatives of all the religious bodies, Catholic as well as Protestant, and of several of the business organizations of the city, is to be something more than an eating club. Its dinners will not be frequent and are intended to be simple and informal. But its committees and officers will not be idle between meals.

An illustration of the opposition between two parties in the Roman Catholic Church on the public school question was given in the New York Legislature last week. By the death of Bishop McNeirny a vacancy occurred on the board of regents of the State University, which, by a tacit understanding, was to be filled by a Catholic. Father Sylvester Malone of Brooklyn was put forward as a candidate. He is an advocate of the public school system, a loyal American and during the Civil War kept the stars and stripes flying from the steeple of his church till the surrender at Appomattox. The hierarchy is said to be opposed to him especially on account of his friendship for Dr. McGlynn. But when the Catholics who sought his defeat found that they could not win with Catholic candidate they put forward the name of Rev. Dr. Vanderveer, a Protestant minister of Albany. Father Malone was elected. In Canada there seems to be but one Catholic party on the public school question, and that party is firm in its opposition. The bishops of the Province of Quebec have issued a pastoral declaring their purpose to maintain sectarian schools and to resist a tax for the support of the public schools. Fortunately, on this side of the line their ideas do not prevail.

The week has witnessed one or two more forward steps in the direction of punishing persons guilty of crimes against the purity of the ballot. The Gravesend gang has been so effectively routed that sixteen election inspectors, dreading the penalty visited already upon their colleagues—McKane, now in Sing Sing for six years, Jameson, who was sentenced for eighteen months, and Newton, who was given nine months—pledged guilty and were sentenced either to a month's imprisonment or to fines of \$500 apiece. Another more tardy, but no less welcome, stroke of justice is the fining of the State board of canvassers of New York who obeyed Hill and Maynard in the famous 1891 elections. Not so pleasant is it to report the discourteous refusal of Governor Flower to see a delegation of Troy's best citizens, who called on him to beseech him to allow the State attorney general to conduct the prosecution of the murderer of young Ross. But neither Governor Flower nor any other man will be able to stay the rising tide of indignation against bossism, apparent not only in Troy but all over the country. As the counsel for one

of the Gravesend culprits was forced to say, trying to defend his client:

And, if he has done wrong, he has done wrong in an atmosphere which has not enabled him, perhaps, to clearly see the things which public opinion must make all people see now, henceforth and forever.

A small revolution is in progress in South Carolina. It began in Darlington by a fight between citizens and State constables. It is reported that the officers attempted to search private houses for liquor. Two constables and two citizens were killed at Darlington. At Florence a mob destroyed the liquor in the dispensary. Three companies of troops who had been ordered by Governor Tillman to proceed to the scene of conflict disbanded rather than obey the order. The governor issued a proclamation declaring the counties of Darlington and Florence in a state of insurrection and ordering assemblies of insurgents to disperse. He has taken possession of the telegraph and railroad lines in the interests of public safety. The country people generally are said to be in sympathy with the governor, while the majority in the cities are against him. It is difficult at this writing to judge of the right and wrong involved in the conflict, but it appears as though the lower classes in the cities were desperately resisting the efforts of the authorities to maintain the State control of the liquor traffic, while a determined and hot-headed executive is resolved to compel submission by force of arms. The governor declares that he is not responsible for the enactment of the law, but that the people must yield obedience to it. Unless cooler councils prevail there is danger of serious disturbance and bloodshed extending through the State.

From Hawaii come two flatly contradictory reports, one of which has about as much apparent support as the other. The former announces that the queen and the royalists are about to place themselves under British protection in the hope of being restored, a scheme with which the British minister resident is stated to be in hearty accord. The latter report announces with equal distinctness that the queen has now abandoned the idea of being restored and has decided to accept the situation gracefully and to do her best to secure annexation to the United States in the hope of a handsome allowance in money as a compensation for the loss of her throne. The latter report is the more probable, but each needs confirmation. The announcement of the proposed termination by the United States of the present reciprocity treaty caused much disappointment until it was qualified by the news of the comparatively favorable attitude of the Senate. The election of delegates to the convention for the formation of a new constitution is to be held on May 2, but a majority of the natives probably will refuse to abjure the monarchy by oath. Meanwhile Admiral Walker has been sent thither by our government, according to one report, to protect our interests in the event of trouble, and according to another to establish a naval station at once at Pearl Harbor, which we hold by treaty. An actual war has broken out in Samoa, certain chiefs having defied the laws openly and committed many atrocities. The joint protectorate—English, German and American—appears to be a total failure. Any one nation probably would govern the country better and more easily than three can rule it jointly.

South America continues to maintain its reputation for civil disturbances. Sensational dispatches have come within a day or two announcing the shooting of an American at Bluefields, in the Mosquito Reservation of Nicaragua, and the wily schemings of the British consul there against Americans. The Mosquito Indians and the Nicaragua government are having trouble, the former being decidedly lawless, and all news from that region, unless fully vouched for, needs to be taken guardedly. Our State Department has dispatched Admiral Benham and a ship or two to Bluefields but regards the report mentioned as insufficiently supported. Meanwhile, President Peixotto's victory at Rio Janeiro has turned out rather barren and the Brazilian rebellion continues actively in Parana, Santa Catharina and other states in the south. Our government as well as the French and German have refused to recognize the rebel Da Gama, but he has the two most powerful ships of the Brazilian navy and the only ones of much value, and to crown all it is asserted now that Moraes, who was supposed to have been chosen president to succeed Peixotto, did not receive the majority demanded by the constitution. His election may be disputed and Peixotto may become dictator after all. There is trouble in Peru also on the other slope of the continent. President Bermudez died on March 31. Two vice-presidents who are the heads of rival popular parties are at loggerheads and disturbances are imminent.

Four by-elections—when a member of the House of Commons has been appointed to office he is obliged to resign and a new election is held—have taken place in Great Britain. Their special interest lies in the fact that they are supposed to indicate the state of political sentiment resulting from the succession of Lord Rosebery to Mr. Gladstone's position. In each case the Liberal candidate has won but the increase of the Conservative vote has proved more than thirteen times as large as that of the Liberal, so that each side is claiming to have been indorsed. The disquiet caused by Lord Rosebery's utterance about the delay of home rule until it can command a majority of the English vote has subsided upon examination of what he actually said, which was only that, if the present improvement of affairs in Ireland continues, England will not long delay to favor home rule. A general election is expected before long, but its probable date remains a matter of conjecture. The English colony of Newfoundland has been greatly excited during the week by the unseating of Hon. Henry Woods, surveyor general, and Mr. George Moores, a representative, for alleged corruption during the late election. The colonial government is expected to dissolve at once in order to escape being ejected from office.

Kossuth has been buried in Hungary after all, and the demonstrations over his remains rarely have been surpassed in respect to interest and the number of people participating. His funeral at Turin, where he died, was held in the Evangelical Church on March 27. Civic and municipal guards of honor, followed by thousands of students and others in Hungarian costume, escorted his body to the church, which was crowded by eminent persons, including many Italian or Hungarian officials. M. Peyrot, the pastor, delivered the funeral oration. After the service the remains were taken by train

to Buda-Pesth, accompanied by a distinguished escort. The whole Hungarian people are mourning, and when the funeral procession was formed in Buda-Pesth 60,000 persons tried to join it in addition to representatives of all the public bodies in the country. It is estimated that 300,000 persons were in the streets or windows. So intense was the public feeling that the Hungarian ministry, in spite of its subjection to Austria, was obliged to make immediate and important concessions to it in respect to legislation or risk serious popular outbreaks. The burial finally took place on Sunday, April 1, until which time the remains lay in state in the National Museum. Maurice Jokai, the author, delivered the funeral oration. The funeral procession was headed by the *Honveds* of 1848, carrying their old flags, and was five miles long. Kossuth was buried between Deak and Batthyany, two other famous Hungarian patriots and friends of his. The memory of his patriotic self-sacrifice and eloquence, in spite of the small results of his efforts, always will be cherished by the Hungarians.

IN BRIEF.

No. 2 of the *Congregationalist* Handbook Series, entitled *Forward Movements*, is now ready. Its forty-eight pages are packed with information relating to phases of activity which are more and more drawing to themselves the attention of the Christian public. We believe that in this little manual we have massed accurate information, such as has never before been put in print, in regard to the eighteen social settlements of the country and the dozen institutional churches. We have also given a description of the methods and results of rescue mission work. The astonishing low price of this little manual, four cents a copy, postpaid, puts it within the reach of every one who desires to gain an intelligent idea of the subjects treated.

How long is it since your church has had a special sermon or service or sociable for the old people? Did you remember them at Easter with flowers?

The efforts of liquor dealers and a class of temperance advocates appear to have defeated the attempt to secure from the Massachusetts Legislature a permission to try the experiment of the Norwegian method in towns of this State.

A Roman Catholic priest, a graduate of Harvard, preached in Appleton Chapel last Sunday evening. This is the first time a Catholic priest has been invited to officiate at a Sunday service at Harvard, though at least one priest has delivered lectures there. It will be a long time before a Protestant minister will be invited to preach in a Catholic college.

We have recently referred to the amusing yet doleful article in the March *Forum* about a New England town. It is therein alleged, among other inaccuracies, that in the ancient Pilgrim Church of the town the pastor preaches in these degenerate days to "a few old people on fair Sundays." We learn that on fifty-three Sundays in 1893 there were present at the religious meetings of that church an aggregate of 13,318 persons by actual count.

The pastor of a church well known for its interesting celebration of various days was walking by a schoolhouse last week, when one of his little parishioners came out and, cuddling her small hand in his, chatted gayly. After expressing delight in the Easter exercises, she looked up and said, "Mr. S., ain't we going to have anything in our church next Sunday?" "Why, yes, the regular service," said the pastor. "Well, but I mean something extra." "What for?" "Why, it's April Fools' Day, you know," said the child. The present tendency to multiply special serv-

ices on special Sundays, perhaps, may yet make an April Fools' service appropriate.

The *Advance* has asked a number of well-known and successful business men if it is possible to conduct business successfully on strictly Christian principles. They all answer, "Yes." The question was answered by Wisdom many ages ago and has never been disproved:

I walk in the way of righteousness,
In the midst of the paths of judgment:
That I may cause those that love me to inherit sub-
stance,
And that I may fill their treasures.

The trustees of Andover Seminary are diligently looking for the right man to occupy the chair of Homiletics and Pastoral Theology. Rev. Dr. Charles Cuthbert Hall has been unofficially approached with an invitation to consider this position and has visited Andover within a few days. But the ties which bind him to the First Presbyterian Church in Brooklyn are too strong for him to break. Meanwhile, Dr. Quint is giving instruction in that department of the seminary, much to the satisfaction of the seminary students.

Several correspondents take exception to our statement that the week preceding Easter Sunday is Holy Week and the week before that Passion Week. Our authorities are the Episcopal Church Calendar. The Century Dictionary defines Passion Week as "The fifth week in Lent, from Passion Sunday to Palm Sunday, and immediately preceding Holy Week." The name *Passion Week* was given to it from very early times because it begins the special commemoration of Christ's passion. In non-Catholic circles Passion Week is often incorrectly identified with Holy Week."

Kossuth was a Protestant and died in that faith, we do not doubt, in spite of the familiar report that on his deathbed he was received into the Roman Catholic Church. Certain it is that when the vicar of Buda-Pesth, the Hungarian capital, was asked to have badges of mourning displayed upon the Roman Catholic churches of the city he refused, giving as his reason that "the Catholic Church allows such displays for sons of the church alone." The answer is characteristic, but will hardly be likely to help the Hungarian Roman Catholics in their struggle against the pending law of civil marriage.

"Starving thousands all around us," is the distressing news just received from Erzroom, Turkey. In a population of 60,000 one-third have nothing to eat except as it is given to them in charity. The story of nakedness, hunger, sickness and death which comes from our missionaries there is appalling. Thousands pray to die rather than live. Even loving parents are not sorry when their children die. Grateful for the help already received from America, especially for the \$800 from an "unknown friend," an earnest appeal is made for further contributions immediately. Remittances for the relief of this terrible famine if sent to L. S. Ward, treasurer of the A. B. C. F. M., will at once be reported by cable and will be immediately available at Erzroom.

We gladly add our congratulations to the many being showered upon the Springfield *Republican* on passing the fiftieth milestone in its honorable history. It celebrated that occasion by issuing a twenty-two page edition replete with historical information, using for the purpose a new Hoe press, for which one bought only ten years ago was discarded. So rapid are the advances in mechanical appliances in these days that a journal, religious or secular, which would keep at the front must undergo frequent large expenditures. The *Republican* no longer has behind it the strong personality of the great editor Samuel Bowles, but a son of his presides ably over its business affairs, and the work of its editors today bears the stamp of that conciseness of expression and vitality of thought which characterized the elder Bowles and which have given the

paper a national fame. Among all the secular journals that reach our desk we find none which better fulfills our ideas of what a modern daily should be. In the quality and range of its news and in the strength, breadth and comprehensiveness of its editorial columns it is without a superior.

STAFF CORRESPONDENCE. FROM NEW YORK.

The Bible and Explorations.

A crowded meeting of the Congregational Club greatly enjoyed the instructions of three well-known experts on the subject of The Bible and Modern Explorations. Prof. Francis Brown of Union Theological Seminary spoke of Explorations in Assyria, Prof. Howard Osgood of Rochester Theological Seminary of those in Egypt, and Dr. William Hayes Ward of those in Palestine. If any came expecting dry and tiresome disquisitions on the theme they were most happily disappointed. Erudition was so enlivened by wit and brightened with lamen-
tum humor as to keep the audience in a constant ripple of pleasure, and made them regret the too early coming of the close.

Professor Brown traced the Assyrian discoveries back to about 1500 B. C., characterized them as genuine revelations, which we should know how to use; compared them with the Bible, showing how they had confirmed the book and taught us how its words are to be trusted. The Hebrew writers were better men and tried to tell the truth fully and fairly, while the Assyrians showed their personal sympathy in their narrative. The Hebrew saw that there could be no history but a religious history. The best result of the Assyrian records is to send us to the Bible, where we learn, not merely simple facts, but get at the heart of things, and catch the white light of God's law with which the Old Testament abounds.

Professor Osgood dwelt upon the works of Egyptian art, inscriptions on monuments, in tombs, etc., dating back to 2,000 years before Moses, 3,000 B. C., all proving a degree of civilization that few suspect, or are ready to believe till compelled to; also, monuments, inscriptions and pictures revealing unexpected facts concerning the social and domestic life of that ancient people, astounding those who hear of them for the first time by their resemblance in many particulars to the life in our homes today.

Dr. Ward, after lamenting the comparatively small labor and expense bestowed on explorations in Palestine—confined chiefly to the surface—spoke of a few of the more interesting discoveries made there, e. g., the Moabite stone, with its Hebrew inscription, 900 B. C. Other Phoenician inscriptions were described, running back to the time of Solomon, of Hezekiah, etc. Other tablets were found on the site of the old city of Gaza, written in Assyrian, to the Israelites a foreign language, before the time of Abraham, showing great culture and refinement. All which discoveries were but the beginning of what we shall find when we are able to go deeper beneath the surface.

One-cent Coffee Stands.

Rev. Dr. M. C. Peters of the Bloomingdale Reformed Church is appealing to the public for the support and multiplication of the "Saint Andrew's one-cent coffee stands," an enterprise for the relief of the hungry poor, which, he claims, has by the test of some years' trial vindicated its claim to public confidence. There are now six of these stands in the southern part of this city and two in Brooklyn, at which, from 5

A. M. to 7 P. M., hungry people are fed "without regard to age, sex, nationality or creed," and without long delay for investigation as to the worthiness of the applicant. "If those fed are worthy, so much the better," says the doctor; "if not," he asks, "will it not tend to make them better men and women when they feel that some remote friend has a care and thought for them?" Here is the bill of fare: "Half-pint of coffee, with milk, sugar and one slice of bread; beef soup, with vegetables and one slice of bread; pork and beans; fish cakes; sandwiches; fish chowder on Fridays, and extras occasionally. Soup and coffee are supplied to families at the same rates, bread to accompany each portion."

It is to be hoped that something is done in the way of "investigation"—at least enough to prevent the unwise and wicked support of the thousands of men who are glad to eat at others' expense that their dimes, got by easy work or begging, may be spent for whisky, and of other thousands of women who die, after living for years by beggary, with handsome sums in bank or hid away in stockings or ragged clothing. Is it a Christian duty for hard-working people to support in idleness and vice such barnacles on society as these?

Deepening Religious Interest.

The revival interest is increasing in volume and power. The number of churches, theaters and halls opened for special services is larger than ever, and a growing number of hopeful converts is reported. With the milder weather reasonably looked for soon, more open air meetings are planned for and still larger results are expected—the large and attentive audiences seeming fully to warrant the confidence. As usual, however, many are looking to their favorite evangelists for help, feeling that the presence of Mr. Moody, Dr. Pentecost, Dr. Pierson or Mr. Mills is well-nigh essential to the best success of the movement. Since neither of them is likely to be had, this will be a favorable time to test the reliance of our Christian workers on the Holy Spirit, whose readiness to own and bless the faithful ministry of the Word has been manifest to a marked degree from the beginning of the meetings. One new element in this week's meetings has been the testimony of converted Jews and of Romanists—some of earlier, and others of very recent, date. Their statements naturally caused some disturbance in the meetings, but it is said that others are likely to come into the Protestant ranks.

A Reminiscence of Kossuth.

The death of Kossuth has called vividly to mind an incident of his visit to Boston, which none who witnessed it will ever forget. The masters of the Endicott Grammar School, who were great admirers of the exiled hero and in hearty sympathy with his cause, secured from him a visit to the school, and brought it to a close by gathering the scholars in the assembly-room at the top of the building, from the windows of which the Bunker Hill Monument could then be seen, as possibly it may be still. The brave but defeated hero, deeply affected by the presence and intense interest of his young hearers, gave them a brief and touching address on the one theme that filled his heart and for him was all the world had worth living for. As he drew near its close a stillness as of death was upon his breathless audience. Fixing his gaze upon the

towering granite column, his countenance radiant with joy and his musical voice tremulous with emotion, he exclaimed, "Liberty has triumphed on Bunker's Hill." There instantly came over his whole frame a wonderful transformation. One after another changing expressions came over his mobile features, as the sunshine and the shadows of a summer afternoon chase each other over a verdant field. With quivering voice, features white as snow, tensely strung muscles and tearful eyes, looking one instant in hope, the next in anxiety, far away beyond the present scene to his own dear home, these last words came with a pathos not to be described but never to be forgotten: "It will triumph around Bunker's Hill." For more than twoscore years how impatiently waited that restless, noble soul for the fulfillment of his prophecy. Shall it ever come?

HUNTINGTON.

FROM WASHINGTON.

The Effect of the Veto.

The President's veto of the seigniorage bill was hailed with enthusiasm, and also with a sigh of relief, by all who adhere to orthodox financial standards, but it has spread dismay through the Democratic ranks, as well as angered the silver men of all parties. The dismay of the Democrats is well founded. As already explained in a previous letter, it is a party divided against itself on financial questions, and this event will widen the breach still further. The President hints that he might sign a similar bill if it were freed from the more objectionable features of the Bland bill and coupled with an authorization for the issue of gold bonds, but this is not what the silver men want. What they want is not more gold but more silver, and plenty of it, and they threaten now to bring in a free coinage bill and put it through both houses in short order. This they could probably do, but they could hardly hope to pass the bill over the inevitable veto.

The seigniorage veto message is alluded to on almost all sides as a strong, straight-from-the-shoulder document, in the best style of its author, and it has done much to re-establish him in the favor of those whose favor is best worth having. The only criticism that they make is that the President should have given even the half-way promise to the Bland men just referred to. But it is felt that there is little danger to the country from undue inflation of the silver currency so long as Mr. Cleveland remains President, and the chief interest at present is as to what is to become of the Democratic party, the majority of which is now ranged in open and angry hostility to the administration. Most of the representatives of the party here take a gloomy view of the situation, and confess without reservation that, unless the veto is overridden or some still more radical silver bill passed, the next House will probably contain a Republican majority, or, at least, a Republican plurality. In other words, they expect that one result of this Democratic split will be a large increase of the Populist strength in the country and in the House, thus making it a third party worthy of the name.

Silverites Still Scheming.

Another idea of the exasperated silver men is to attach a free coinage amendment to the tariff bill, and thus carry their point, or, like Samson, pull down the whole house and kill everybody. But they will probably think better of this quixotic notion. No

doubt an independent, pure and simple free coinage measure will be henceforth pushed in each house, but the tariff bill, too, must stand alone. It is just about as much as it can do, by the way. The debate upon it will begin in the Senate next Monday, and will continue indefinitely. The Republicans have decided to abstain from purely obstructive tactics, but the debate will be long enough to tire the country out, even if conducted legitimately.

The New Treaty with China.

Among pending matters of legislation which have a fair chance of success in the near future are the anti-options bill, the Nicaragua canal bonds resolution and the new Chinese treaty. The latter is an important matter, which has been carefully worked up by Secretary Gresham, and with so much secrecy that hardly anybody had any idea that such a treaty was even under contemplation. The document has been drawn up with great circumspection, and seems destined to satisfy, in a measurable degree, all parties in both countries, so far as such a thing is possible. It mitigates some of the hardships of the Geary law, while not reopening the door to any of the more flagrant abuses of former treaty privileges against which the Pacific coast people have so vehemently protested. The best evidence of its merit is found in the fact that it has been speedily reported favorably by the Senate committee on foreign relations, with, it is said, only one dissenting vote.

Colquitt and Crisp.

The death of Senator Colquitt of Georgia is sincerely mourned, not only in political circles but also by the friends of morality and religion in Washington society generally. The departed statesman was one of the best men in public life. His character was irreproachable. He was an earnest and devoted Christian, a prominent member of the Methodist Church, an active worker in the temperance cause, always ready and eager to render personal assistance to every worthy undertaking, and withal a politician of great power and influence. He furnished a signal proof of the possibility of uniting political success with a high moral standard—a combination which is not so frequent hereabouts as to become monotonous. Speaker Crisp, who was named as Senator Colquitt's successor, has sacrificed his personal preferences and declined the office for the sake of his party's interests in the House—an act of unselfishness which has earned him much praise in political circles here. If he had accepted the appointment it would have precipitated a bitter contest for the speakership in the midst of a session already marked by sufficient acrimony, and would have completed the demoralization which has weakened the majority in the House almost to the point of collapse.

Coxey's Army Not Dreaded.

Coxey's army of "freaks," now that it has actually started on its way, is beginning to attract some attention here. No alarm whatever is felt in regard to the threatened invasion of the capital, partly because hardly any one believes that the army will ever get here and partly because the defenses of the capital are ample. There are a good many soldiers within easy reach, a large supply of ammunition in the arsenal and forts and some of the biggest guns in the world down at the navy yard. The supply of generals, colonels, majors and other officers, it is need-

less to add, is practically unlimited. Politically, the Coxey movement is regarded as entirely insignificant. Even the populistic element in Congress, including Senators Peffer and Stewart and Representative Simpson, disapproves and ridicules it. It is considered to be simply a crazy idea conceived by cranks and adopted by a certain number of tramps, bummers and humbugs, and that the idea of erecting it into a national issue is preposterous.

Signs of Cheer.

Although Congress seems bound to make concessions to the horse racing element by practically suspending the district law against gambling during such weeks as are requisite for the spring and autumn "meetings," the local authorities continue to manifest a commendable activity in enforcing that law in other directions. It is astonishing to find how many Congressmen and other "respectable" men "play the races," but the playing of policy, faro and other games of that sort is confined chiefly to a lower and less influential class of individuals, and raids upon the players are of such frequent occurrence lately that the gambling-rooms in the city and suburbs have a hard struggle for existence. On the other hand, the churches and other religious, moral and benevolent organizations of the city are in a gratifyingly flourishing condition. The number of accessions to the churches during the last month has been larger than usual. At Rev. Dr. Bartlett's New York Avenue Church last Sunday seventy were admitted to membership—the largest number ever admitted to that church on a single occasion. At the First Congregational Church twenty-five or thirty have been admitted at every communion of late, and the other Congregational churches also report an active religious interest. The same is true of the Baptist, Methodist and Presbyterian churches.

March 31.

C. S. E.

FROM THE INTERIOR.

The Easter Joy.

The attractions of Easter services seem to increase year by year. Those churches are the exception in which no notice is taken of the day. In a few churches here the references to the day are slight, in others, especially those in which a liturgy is used, everything takes on an Easter color. The day was somewhat unfavorable but that did not lessen the numbers who attended church. Twice during the day, in most of the places of worship, standing room could hardly be obtained. People attend church on this day who perhaps will not go again till another year comes round. As is the case with so many in Germany, presence at religious services once a year serves as an opiate for conscience, and gives one the privilege of doing as one pleases on the remaining Sundays of the year.

In many of our own churches pastors and people are combining more and more to take advantage of Holy Week to deepen the sense of responsibility to God and to bring believers into closer fellowship with our Lord in His sufferings. In the South Church special services were held with satisfactory results. Sunday schools all over the city, home and mission, anticipate for many weeks the special attractions of this day. Songs, recitations, short addresses, sometimes gifts of pretty cards or little books, indicate the time of the year. The Union Park Sunday school met in the body of the house after the morning services, fill-

ing it completely, while the gallery was filled with parents and friends, who enjoyed the occasion quite as much as those who were the chief actors in it.

Government Ownership of Railways.

A curious subject for a Congregational Club to discuss was that treated Monday evening at the Grand Pacific, viz., Ought Government to Own the Railroads? The affirmative was maintained by George H. Lewis, Esq., of Des Moines, author of a work on the National Consolidation of Railways. Yet even Mr. Lewis, though insisting that the right of way for these roads comes from the government, State or national, that they have been built by the people's money, that they are sustained by what the people pay for their use, does not believe that the railways should be turned over to such a government of politicians as now exists. He did not tell us how to get rid of this army of politicians and put in their places men of integrity and ability. Still, as a political optimist, he believes that the nation, that entity which represents the American people, is competent to control and own these great highways of the continent, and that unless the nation assumes this ownership through processes of consolidation now going on there will be such a concentration of power in the hands of a single individual as will endanger popular liberty. His plan is to form a body of commissioners or directors to represent the nation, the States and the owners of the roads. The nation shall appoint the president of this committee of control and six directors, the States one director each and the stockholders one for each road represented. He did not tell us how the stockholders will be likely to regard a plan which practically takes the control of their property out of their hands, or why the plan should not be applied to other kinds of business as well as that of railroading. Gen. A. F. Walker, whose position as a member of the Interstate Railway Commission has given him a familiarity with the question which few men possess, was of the opinion that government ownership is entirely impracticable, although he admitted that there are two sides to the question and that it is deserving of the most careful consideration. He believes that the present agitation against the railways is unwarranted by the facts and is founded on prejudice, that state management is wasteful and unsatisfactory, that the competition through which low rates are secured would be destroyed by the proposed change, that the present commercial system of making rates is better than the inflexible system which government would be compelled to adopt. He denied that the conditions of railway traffic in countries where the government owns or controls railways are the same as with us, or that this control, even in these countries, is entirely satisfactory. He also stated that the people are not the only party interested in government ownership of the roads, that the stockholders and managers, finding it more and more difficult to meet obligations of interest on bonds, to say nothing of stock and working expenses, would in many cases welcome government ownership as a means of deliverance from a burden they would gladly lay down.

Professor Bemis, as the last speaker, said he was neither on the one side nor the other, although his remarks betrayed strong sympathy with government ownership. He

believes it entirely constitutional to assume this ownership, is sure that it is coming, but would like to have it come gradually, in such a way as to create no excitement in railway management and so as to prevent anything like a sudden rise on the part of the people to bring this change about. Perhaps, if reports are true, the Central Pacific will go into the hands of the government very soon, at any rate, if its present managers have their wish; possibly the Union Pacific will soon follow. This will give the country an opportunity to compare the advantages of government ownership of the railways of the country over their ownership by the people as individuals and their present control by six or seven hundred different corporations. Interesting and profitable as the discussion was, most left the room with the feeling that they knew but little more about the real merits of the question after listening to the different speakers than they knew before, that the question is one which cannot be decided offhand or by men who are not experts in railway matters.

University Extension.

An interesting conference of the friends of university extension was held this week on the university grounds. It was a truly representative gathering. The results already reached are better and more hopeful than had been anticipated. The work is more extensive than most imagine, and it is a singular fact that the most enthusiasm is shown and the best work done in the smaller towns. President Harper called attention to the different meetings held in the interest of university extension: the first in the stock yards' district, attended almost entirely by working people; the second in the rooms of the Hamilton Club, attended by friends of learning, some of them people of leisure and wealth; the third at a banquet of Yale alumni, attended by graduates. The present conference is the first to be officially recognized, and in the review of what a single year has brought about such men as President Harper, Prof. R. G. Moulton and Prof. Nathanael Butler declared themselves satisfied. It was determined in the future to discard what is now known as a final examination, and place more stress on the work by the classes from week to week. When people can have the privilege of listening to such men as Professor Moulton on Greek Tragedy, or the Bible, or to Professor Von Holst on the Causes of the French Revolution, they should not only avail themselves of it but be thankful to those who have induced such men to enter the university extension lecture field.

Moody's Church.

After seeking for five years or thereabouts for a pastor the Chicago Avenue Church, alias Mr. Moody's, has called Rev. R. A. Torrey to its pastorate. He is the superintendent of the Bible Institute, has been very successful in this position and is well known to Northfield audiences. For the past two months he has been filling the pulpit of the church to the great satisfaction of all concerned. If he accepts the call, as probably he will, he will need an assistant in his present work. It is always a pleasure to report the steady growth of this institute and the excellent service it is rendering in training men and women for more efficient service for Christ than they would otherwise be able to render.

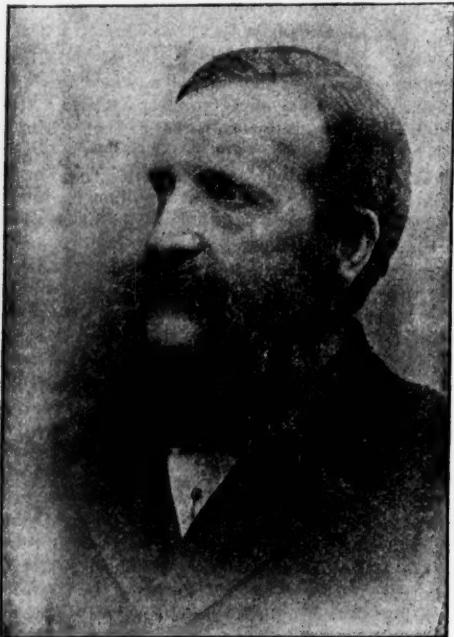
Chicago, March 31.

FRANKLIN.

WILLIAM FREDERICK POOLE.

BY Z. S. HOLBROOK, CHICAGO.

The life of Dr. Poole and the positions of influence which he occupied, together with a list of his published writings, may be found in every biographical dictionary of importance of recent date. But I desire to give, in an informal manner, some idea of his character as he impressed me in a personal and friendly way, being related to him by ties of kinship. He grew upon me more and more as a splendid type of the Puritan character developed under modern conditions. To understand him fully it was necessary to know something of the men who founded the Massachusetts colony. He was naturally their stanchest friend and defender, not by reason of his intellectual endowments alone and the study which he had given to the early history of Massachusetts, but by the inheritance of those charming personal qualities which themselves were thoroughly Puritan and gave him the rarest insight into the Puritan character.



WILLIAM FREDERICK POOLE.

He believed that the Puritans needed no eulogy of words, they needed only to be understood, as Taine said of Shakespeare, and he has been their champion since the time, in 1868, when, by special request of James Russell Lowell, he wrote his well-known article in the *North American Review* on Cotton Mather and Salem Witchcraft until a few weeks before his death when, in the last article he ever wrote, he defended them against the criticisms of Charles Francis Adams. These he considered shallow and unworthy of a scion of the Adams family.

Dr. Poole was a descendant of John Poole of Reading, but in more than mere blood lineage he was in direct line in those sterling and splendid qualities of mind and heart that have made Massachusetts' sons the founders and defenders of our free institutions. He was born in Salem Dec. 24, 1821, and buried there March 5, 1894. He was severe and stern in his sense of duty and right, indomitable in will, evinced by a life of untiring industry, conscientious and painstaking in details, a hater of sham, show and pretense, whether in life or liter-

ature, and yet tender in his affections, gentle in manner, pure in life and lovely in his home. These moral qualities no less than his intellectual power and vigor have made him an honor to all who loved him and were his associates.

He is best known to the world by his Index to Periodical Literature, but this, to those who knew him best, was simply an index of his strong will, which could carry through to completion such a monumental task. The work is not so much a testimony to his intellectual power as to his love for hard work. It is a monument to his industry, especially when it is known that the work was done in the quiet evening and midnight hours, which many men consider time to be thrown away in social pleasures or at the club. The Puritan element in his character did not give him, however, narrow and morbid views of pleasures and amusements, nor lead him to judge uncharitably of those who desire to spend their lives in play instead of work. But he was simply too busy himself to care for these things.

He believed, with Lincoln, that clothes were for use and not for ornament, therefore he dressed plainly. Food was a means and not an end, and in his family he never was known to complain of any article of food brought upon the table. This illustrates in a homely way the supremacy of his mind over his body. He had a quiet but keen sense of the ridiculous, which was like Beecher's, spontaneous and full of kindly humor. This appears in a dignified way in his critical reviews, while in private conversation he was full of fun but always high toned and refined. He had no patience with cant or sentimentalism. After hearing a ranting clergyman he saw on the wall as he was coming out of church the motto, "Feed My sheep." "That is pretty stuff to give to sheep," was his quiet criticism.

His intellectual and moral integrity was most marked, and was a source of inspiration to all who came into his presence. He never

flattered, but with sincerity and frankness offered helpful suggestions in a manner which stimulated a love of truth. His knowledge of books was marvelous, and many a story could be told of his wonderful memory. He was a modest man. Connected as he was so many years personally and intimately with distinguished men of letters, such as Parkman, Fields, Lowell, Longfellow, Aldrich, and with such public men as Sumner and hosts of others, he never assumed that greatness consisted in associating with greatness, and, unless it came out incidentally, one would never have known of these distinguished and honorable friendships.

The Puritan element in his character was seen in his views of library architecture, for he was a stern and unbending utilitarian. A library was to him a workshop and, while he had no objection to the exterior serving architecturally as a monument to some philanthropic founder, the interior was for use and not for beauty. The Gothic nave was his *bête noire*. In the ninth edition of the *Encyclopedia Britannica* may be found his plans for a library, and the Newberry Li-

brary in Chicago is, in its interior construction, modeled largely after his ideas.

In his selection of books Dr. Poole was a thorough democrat. While drawing the line at vicious and immoral literature, he supplied the public with such books as they desired to read. Works of the imagination he considered as legitimate as so-called history and he often said were as near to truth as most history that had been written. He admired Hildreth as an historical writer because he wrote inductively and had no theory to maintain. For the same reason his righteous soul was sore vexed with Bancroft's florid and sophomoric style. His own style, therefore, was factual and practical. His writing is marked by great simplicity, clearness, purity and dignity. Like himself, it is vigorous, cheerful, earnest and high toned.

He died in the harness and he had no idiosyncrasies, oddities or deformities to apologize for. He made no pretense to be what he was not. In his death the country has lost a useful and noble man.

THE FOUNDATIONS OF CHRISTIANITY.

BY REV. A. C. SEWALL, SCHENECTADY, N. Y.

A recent writer in a religious journal is greatly concerned about the so-called "higher criticism" and the discussions to which it has given rise, because, in his estimation, "The very foundations of Christianity are being thereby imperiled." What are the foundations of Christianity? Are they books or men? A book or the God-man and His chosen twelve? The word of Jehovah in Isaiah, "Behold I lay in Zion for a foundation a stone, a precious corner stone of sure foundation," was understood by Christ to refer, not to the Old Testament Scriptures, but to Himself. To the Christians at Ephesus the apostle wrote, "Now therefore ye . . . are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone."

In point of time the foundation must precede the building to be erected upon it. The New Testament Scriptures did not precede Christianity. So far as we know, not a word of the New Testament had been written until Christianity had existed for decades of years, and was already working marvels of evangelism in the name and by the power of Christ. Nor did any book of the Old Testament antedate the commencement of Christian faith. Long before the oldest reputed author of the Pentateuch had been pulled out of the Nile in his cradle of bulrushes, Abraham, the friend of God, was building grandly on foundations more enduring than any mere writing on papyrus the world has ever seen. "Abraham rejoiced to see My day," said Christ, "and he saw it, and was glad."

The church existed long before it had a literature. It was not built upon that literature, but the literature grew up with it. The Bible from Genesis to Revelation took shape among a people already in vital connection with God by faith. To them the word of God came. By them whatever claimed to be the word of God was necessarily canvassed and accepted or rejected on its merits. Making due allowance for what they did for us, are we not still under like necessity?

I nowhere read that the exhortation to prove all things, "prophesying" among them, has been withdrawn, or that the duty,

enjoined by the latest author of the New Testament Scriptures, of trying the spirits, is not incumbent on all believers. One of the premises with which John Henry Newman began his remarkable career was that "Reason cannot be trusted," not even the most conscientious and Christian reason. "Reason needs a curb, a bridle, an authority without it, that is to constrain it to belief and to keep it believing." That premise, with irresistible logic, drove Newman and some hundreds of his followers into the church of Rome.

The question seems to me just now especially pertinent: Whither are we tending? Are we Protestants or on our way toward Rome? The Protestant, I had supposed, repudiates all ultimate authority in matters of religious belief save that of Him who is the truth and who by truth commands Himself to truth-loving souls. The Protestant claims the utmost liberty of research with the best appliances at hand. The original sources are his to investigate. His is the right and his the duty of private judgment. His conviction is that from the days of the Pharisees making void the law through their traditions until now the cause of truth has suffered far less from thought, even the most vigorous and hostile thought, than from sluggish indifference; far less from the most fearless investigation than from attempts to stop investigation in the interest of cherished dogma. The effort to coerce belief brought on the Inquisition, whose most brilliant success left Spain swept clean of heretics and at rest from religious wars, but, though once so richly endowed, intellectually a desolation and spiritually dead. Hers was, and to a large extent still is, the rest of the grave. Like causes aim at like results.

Christ welcomed legitimate investigation. "Reach hither thy hand," said he to Thomas. He freely offered even His wounds for skeptical research, not fearing what the most crucial criticism might discover in them. The book is certainly not more sacred than His body. Honest thinkers threaten error and delusion, not the truth. Had the Master dreaded Thomas's scrutiny and declined the test he urged, modern skepticism might justly have called in question the sufficiency of one, at least, of the Christian evidences. The doubt of Thomas now confirms our faith. Not intellect, but indolence of intellect, has tended most to confirm skepticism.

Our faith is in the Person first. All our beliefs about Him we then derive from the best sources at our command. Whether these sources in the Bible are absolutely free from all human imperfection is relatively of little moment. We are building not upon the belief that each Hebrew vowel point in the original manuscripts of the Old Testament was made by a pen directly and infallibly moved by the finger of God. That belief would be irrational because incapable of proof. We are building on Him who is supposed to have moved the pen. Him we know directly through faith and in the fellowship effected by His Holy Spirit.

Christ called Peter blessed for the deep experience he expressed in the confession, "Thou art the Christ, the Son of the living God." On that heart knowledge of God in Christ believers rest. Christianity is securely founded on the Christ Himself. The sacred records, both before and after Him, are themselves a part of the structure. Like Him, they are both human and divine,

but it needs something more than the famous dictum, "Quod semper, quod ubique, quod ab omnibus," to make it rationally credible that the human is in them, as it was in Him, wholly immaculate.

Do we, then, make void the sacred Scriptures? Nay, rather, we establish them on a foundation which cannot be removed.

SUNDAY SCHOOL SINGING A LOST ART.

BY B. W. WILLIAMS, BOSTON.

Sunday school children sing, to be sure, but the attractive music of a large choir is now rarely heard. Twenty-five or thirty years ago great choirs of Sunday school children were heard in Music Hall, Boston, Tremont Temple and elsewhere, and Sunday school singing was a mighty engine for good. Simple as was the music, the songs of those large choirs produced as profound an impression upon those present as do the great choruses of Handel in the *Messiah* or Haydn in the *Creation*.

I cannot, perhaps, better illustrate what I mean than by giving some facts in connection with the music of a quarter of a century or more ago. The Berkeley Street Church Sunday school, now known as Berkeley Temple, was then the largest in New England. It had a faithful and devoted corps of teachers, and the additions to the church from it were very large, but it was true that the singing of the children contributed greatly to its numerical success. The scholars met to sing every Monday evening, the midsummer months excepted. The boys took as active and prominent a part as the girls. Although the rehearsals were for all the scholars, there were often three distinct choirs—one composed of the older girls, one of quite young girls and the third of boys.

What was the result of this careful and persistent attention to music? The Sunday school concerts held regularly every month in the large audience-room, seating not less than fifteen hundred, attracted the attention of the parents and of the community. While much attention was given to music, it did not take the place, neither did it in any way interfere with, the regular work of the school. Not a few of those there taught to sing received at that time their first impulse for a musical education. One of Boston's most noted tenors was one of the number. Some who read this will remember, during the war, one of the large choirs on a week day in Tremont Temple, augmented by the boys from the Farm School, at the anniversary of one of the benevolent societies. In singing the *Star Spangled Banner* there suddenly appeared, as the chorus was reached, in the hands of every boy and girl a small American flag, which had been hitherto concealed in the jacket sleeves of the boys and in the folds of the dresses of the girls. These were gracefully waved, and set the great audience wild with enthusiasm.

As indicating again the value and power of children's voices when massed in a large choir, let me add that a committee from East Boston waited upon me, during the war, with the request that I would organize and drill a large choir for a concert, the proceeds of which should be given to the Christian Commission. Thinking this might be my contribution for that noble object, I cheerfully gave my services and organized and drilled a choir of five or six hundred

children. It took about four weeks of preparation, with about a dozen rehearsals. The large hall was packed and the net proceeds amounted to \$500. Many more similar illustrations might be given to show the great power of children's voices to open the purse strings and move the hearts of the people.

Has the love of children's music in connection with Sunday school work died out? By no means. Let a large choir of children be organized and properly drilled today, with suitable music, and it would have the same drawing power that it had thirty years ago. What is the cause of the decline of interest in children's singing? First, whenever recent attempts have been made to prepare a choir of children for some public occasion the musical selections have been such as the children dislike to sing or the people to hear. A mistaken idea prevails among a certain class of musicians, viz., that simple melodies are inartistic and should be ignored. This is a grave mistake. One may be a lover, even to infatuation, of the highest forms of symphonic music by the great composers and yet love the simple melodies which appeal to sentiment and the affections, many of which are connected with the services and ordinances of the church. If music is to be discarded because it is simple, we must give up "Sweet home," "The last rose of summer," "Nearer, my God, to Thee," and a multitude of others. These and kindred songs may be sung by the best artists with the best effect, and he who despises them because they are simple may be a technical musician of a high order, with little appreciation of that which moves the heart.

The second reason for the decline in Sunday school music is that superintendents and other officials who have the care of the music of the Sunday school do not, and cannot, give the time necessary for the work. It involves continuous, persistent effort, and no superintendent who is a business man can afford to undertake it. The school or the church should pay a competent Christian musician to conduct the music and hold him responsible for it. This investment would pay large interest in increased attendance in the school and in the greatly augmented interest in the Sunday school concerts. The church itself would be benefited, and the effect of a well-organized juvenile choir would be felt in all departments of church work.

The love which created possesses and rules the world. It is not the devil's world, but God's world, and He is in it, bringing out the permanent good against the dark foil of the transient evil, promoting every right endeavor, conserving every right achievement and suffering no pure purpose and aspiration to fail of their final aim. I know many devoted Christians look upon the enterprise of God in Christ as mainly, if not entirely, an enterprise of rescue and repair, but I am persuaded that a deeper knowledge of God and a clearer insight into His purpose, which a radical view of the divine nature as love must impart, will change their conception of the world and will give them new heart and hope as they grapple with the problems of present evil and sorrow and wrong. We toil not in an alien land, we fight not in an enemy's country.—Rev. Philip S. Moxom, D. D.

If you wish to appear agreeable in society you must consent to be taught many things which you know already.—Lavater.

What Does Leo XIII. Mean?

By Prof. Charles J. Little, Evanston, Ill.

Lord Acton dropped once, almost unaware, the significant remark, "Historians fail to understand the Popes because they are not skilled in diplomacy." The distinguished Catholic statesman hardly appreciated the full scope of his utterance. It is, indeed, the clew to papal policy in all its varying phases.

I recall the remark now in connection with the pathetic account of Father McGlynn's return to the holy father, given by himself in the *Forum* last September, for two reasons: first, to contrast the enthusiasm of the reinstated priest with the dominant and permanent character of the Roman pontiff as a diplomatist; and, secondly, to contrast the simple-minded Americanism of *la bête noire* of Archbishop Corrigan with the comprehensive world policy of the Vatican.

There is something deliciously naïve in the inferences that Dr. McGlynn drew from the flashing eyes and emphatic gestures of Leo XIII., and this simplicity is all the more remarkable in connection with the phrases uttered by His Holiness. The Pope grants him a private hearing, but "occupies the gilded chair he generally occupies in public audience." (One is reminded of Talleyrand's description of Napoleon I. arranging beforehand the details of his room when receiving men upon whom he thought to make an indelible impression.) And from the gilded chair the gracious pontiff uttered to the kneeling priest the words he now repeats exultingly to the American people. "The wide-armed hospitality with which Rome receives all who come to her in a friendly spirit." The Pope led him immediately, he says, into a conversation about Mgr. Satolli and the apostolic delegation. "Have not I, the head of the church, the same right to have my representative in America as in Madrid, Paris or Vienna?" Is America a slip of the tongue? If not, why the capital city in the one case and not in the other? And, if a slip of the tongue, whose? The Pope's or the priest's? "Well, you may abound in your own sense," is the gracious answer of Leo XIII. to the implied entreaty for his old parish. This is the fatted calf sacrificed for the returning son described by Satolli as a priest to whom God has given particular gifts and aptitudes to do great good for the church in America. He might go to Florida or he might accommodate matters with Corrigan, or, rather, "he might abound in his own sense."

And so Father McGlynn, without a parish, returns to America, the abounding witness of papal clemency and papal magnanimity. Corrigan retains his jurisdiction unimpaired. Satolli seems to wield a power that he does not possess; but the voice of Cooper Institute, erst strident and clamorous and scathing, now roars as gentle as a sucking dove. Lord Acton, "We thank thee for giving us that word." The Popes are diplomats, and this one not the dullest of the craft.

The same admirable skill displays itself in all the movements of Satolli. He winds his way through the colliding parties inside the Roman Catholic Church with consummate tact. For the existence of such parties has been clear to students of American Romanism ever since the case of Father

Stack and the Bishop of Scranton. This was the first public demand of an American priest for the privileges of the canon law. No one knew better than Stack how few were the chances of a successful appeal to the civil courts. But his purpose was revelation and agitation—revelation to the American people of the deplorable slavery of the priesthood in America under episcopal tyranny and agitation for the abolition of missionary discipline and the application of the canon law to the Roman Catholic Church in America. Stack, though an able man, had neither the brain nor the soul of a revolutionist. Yet the agitation, of which he was the symptom rather than the cause, was powerful enough to compel a decree of the Pope requiring not less than one-tenth of the parishes in America to be placed under the shelter of the canon law. In other words, prize parishes were established for the priesthood in America, parishes from which the incumbent could not be arbitrarily removed by his diocesan. In many cases these favored priests are now the sturdiest supports of the episcopal authority, in some they are the centers of independence about which cluster the progressive elements of the American priesthood.

But in recent years this agitation for independence has been complicated with differences upon the school question, although these are less important than many fancy. The Pope is a diplomatist; he adores, like all diplomats, the god terminus, the god of boundaries, the god of the attainable. So in all that has been written by papal spokesmen upon the school question in recent months there resounds the wish for a *concordat*, an agreement with the American people. The recent curious performances at Faribault are variously explained—attributed alternately to the bishop, the parish priest, the school board and the electors. Satolli has dropped into many newspapers the honey of conciliation. But is it not time to ask, What is Satolli really doing here in America? What powers have been given to him and what powers are contemplated? May he sanction *concordats* in the various States and cities in the name of the propaganda and the Pope? And is he at the same time charged not to interfere with bishops who have the school question already well in hand? Professor Schulte in his canon law remarks incisively that papal delegates are usually papal detectives; their missions are chiefly missions of discovery. Is Satolli moving about in America to accustom the people gradually to the idea of Roman supremacy, to give papal sanction to various experiments in the public school problem, to unify the episcopacy under papal rule, to mollify the priesthood with the appearance of a resident court of appeals, or all of these together?

Father McGlynn was inspired with some vaguely magnificent hopes of Satolli by "the resonance in the Pope's voice and a flash of his eye." But what did Leo XIII. mean by his singular question, "Have not I the same right to have my representative in America [not Washington] as in Madrid, Paris or Vienna?"

Father McGlynn is so sincerely and intensely American that his fervid patriotism

attributes to the Pope a broad, vigorous and benevolent policy touching American institutions, "in spite of the expressed unwillingness of nearly all the archbishops of the country to approve of his avowed intentions."

All of a sudden the Vatican machine has been transformed. The Pope is the chief friend of America to save her from the naughty bishops and Satolli is his benevolent shadow. Now the student of history distrusts the papacy "bringing gifts," and is inclined to look upon the destruction of episcopal independence as a questionable boon to the American people and to the Roman Catholic Church in America.

Corrigan may be narrow, tyrannical, unrighteously selfish (stretch out the epithets to please you, gentle reader!), but he stands for the right of a bishop to control his diocese. If the Pope really means to give the priests protection, let him give the American priests the shelter of the canon law and not delude them with a phantom court of appeal that ends in permitting them "to abound in their own sense"—that is, to wander the country through without parish and without power! But the only chance for a really American Catholic Church is, in my judgment, an independent episcopacy. To convert all these American prelates into the wheels of one great machine operated from the Vatican will be far more dangerous to our institutions ultimately than the occasional outbreak of episcopal tyranny. The German bishops of the eleventh century were by no means saints, but what did Germany gain by their conversion into instruments of Roman purposes through the policy of Hildebrand and his more fortunate successors?

If, as has been sturdily maintained in Germany, in France and in Italy, the clew to the papal policy of today is the determination to restore the temporal sovereignty of the Pope, the wish for peaceful relations with the American people, and for an American laity enthusiastically devoted to the Roman see, is easy to understand. The prominence given to the topic in every Catholic congress is, at least, significant. But, in any event, the papal policy includes America not for America's sake only. Like the papal treatment of the French Republic, the change of policy is part of some larger plan, be this plan reconquest of the rationalistic and the Protestant world or simply reconquest of the papal territory in Italy. It is interesting, therefore, to quote the words of M. Charles Benoist in his able but rather inconclusive article, *France and Leo XIII.*, published in the March number of the *Revue des deux Mondes*:

The Pope will not possess the world until he possesses France, for France moves always with a swifter stride and a longer pace than the rest of the world. Hence he loves her and calls her and stretches out his hand to her, the herald of the future. It is not a throne the Pope would erect, but an altar. It is not the promise of M. Rouher that he invokes: "Italy shall never enter Rome!" There are other promises. These resound from the chambers where, through the vigils of the night, flames the thought of so many men that hear the cry echoing from the great deep of every epoch, "Gesta dei per Francos!"

It is not the restitution of Rome that the Pope wishes from France; it is France herself. Perhaps the Pope is dreaming. Perhaps the illusion of conquering France is not less great than that of recovering his temporal

power. But it is nobler, loftier, purer, more worthy of France and more worthy of the Pope.

America is to us, of course, the greatest of all countries, but so is France to the French. And American and Frenchman are both alike mistaken when they fancy that the Pope is thinking exclusively or chiefly of either republic, or even of democracy in general. The Pope loves France perhaps and possibly America. But the Pope is a diplomatist without an army to support his moves. His plans are large, covering the world and the future, the school and the state, the sovereign king and the sovereign people. Cunning is the strength of his sway. Speech is for him the mere shadow of his noiseless purposes; nay, it is not even their shadow, for he speaks not to disclose his purposes but to further their fulfillment. And if we misunderstand him the fault is in the stealth and secrecy of the system behind which he is hidden from our eyes. Let him work in the light! Let his yea be yea and his nay, nay! Then we shall not construe his deeds as evil.

THE VEILED CHRIST.

BY REV. H. W. POPE.

Some years ago a friend of mine residing in California became interested in the spiritual welfare of a young man. His besetting sin was intemperance. She invited him to her home, and gradually won his confidence and esteem. Then she tried to lead him to Christ, but her efforts were unsuccessful, though her influence was a constant restraint upon him. He respected her views, admired her character, but he would not accept her Lord. Among the attractions of her home was a little painting, which had been sent to her from Europe by a dear friend. It was a face of Christ of rare beauty, and it seemed to have a special fascination for this young man. Every time he came into the house he would stand before it and gaze with unfeigned interest upon the face of the crucified One.

A change in her husband's business led my friend to return to the East, where she had formerly lived. As the time came for her to leave she asked herself what more she could do for this young man. Suddenly the thought flashed into her mind, "Give him the painting that he admires so much." For a moment she hesitated. "No," she said, "that picture is too costly and too precious to me as a gift. I cannot part with it." "But it may win him to Christ," said the voice; "you know how he is impressed by it." "True," she said, "and he shall have it. Nothing is too good for Jesus, and here is my opportunity to break an alabaster box at the Master's feet." When her friend called for the last time she pleaded with him once more to give his heart to the Lord, but all in vain. Then she tried to get him to sign the pledge, but he refused, saying, "Anything else I will do for you, but not this." Then she gave him a little package and asked him to hang it in his bedroom, where he could see it every day. Glancing at the empty place upon the wall he suspected the contents of the package and declined to take it. "Why," said he, "I couldn't smoke or play cards or do anything with that face looking down upon me."

"But you promised," said the little woman, "to do anything I asked you."

"True," he said, "and I will."

So he took the picture and promised to let her know if he ever gave his heart to

God. For seven long years that faithful friend prayed for him without hearing one word. Then came the expected letter, in which he told the story of his conversion. He had hung the picture in his room, as he had promised, but after a while it became unendurable. That sweet, suffering face appealed to him so mightily that he could not enjoy sin with those eyes looking down upon him, and yet he could not escape them. He was afraid to turn the face to the wall and he could not take it down, for he had promised. The only alternative was to cover it. Accordingly he went out and purchased some illusion and draped the face which he dare not look into. And there it hung for years a thick veil hiding the piercing eyes from his sight. Free from this restraint he went on in his ways of sin and for years lived a reckless life. At length one night, after his fortune had been squandered and his health impaired and all his hopes blighted, he resolved to take his own life. There was only one thing to prevent it. He had not money enough to buy a pistol. As he stood in his room, hesitating what to do, an impulse seized him to look once more upon the holy face. He tore off the veil and gazed upon it, and, as he looked and thought, his heart was broken, and he fell upon his knees before the picture and prayed to the crucified One. And as he prayed He who is able to save unto the uttermost forgave his sins and spoke peace to his soul.

Paul in his letter to the Corinthians says, "When the heart shall turn to the Lord, the veil shall be taken away." In this case the order was reversed. When the veil was taken away the heart saw and owned its Lord and Master.

Are there not many who, fearing to be left alone with the Lord even for a moment, afraid to trust themselves under Christian influences, resolutely refuse to visit certain places, to read certain books and to think on certain topics? Are there not many who have practically put a veil over the face of Christ in order that they may not see Him and feel His rebuke? Let us who know Him so disclose Him by the patience and fidelity of our lives, by the warmth and sympathy of our hearts and by the shining of our faces that those who are trying to avoid Him may see Jesus everywhere, and thus, through some one or some one's work, He may catch their eye and capture their heart.

INSTITUTIONAL CHURCHES COMBINE.

Some months ago several of the leaders of the institutional church movement believed that the aggressive churches might be mutually helpful if a federation or league could be formed, with a statement of principles as a basis for action. Pursuant to a call issued to the pastors of such churches as were known to be working on advanced lines, about fifty ministers and laymen met, March 27, in the parlors of the Madison Avenue Presbyterian Church, New York City, Rev. C. L. Thompson, D. D., pastor, representatives being present from different States.

The morning and afternoon were given up to brief statements by the members of the conference of the work in which they were engaged or with which they sympathized. Questions were freely asked and criticisms made, all in a friendly spirit, and the result of the gathering was the unanimous endorsement of the following

PRINCIPLES.

The open or institutional church depends upon the development of a certain spirit rather than upon the aggregation of special

appliances and methods. It is an organism evolved from a germinal principle rather than an organization.

It believes that only as this spirit is developed in the church universal will the purpose of the kingdom of God among men be realized, and it confidently looks forward to the time when the church will be understood to stand for the larger view here presented.

As the body of the Christ the open or institutional church aims to provide the material environment through which His spirit may be practically expressed. As His representative in the world it seeks to represent Him physically, intellectually, socially and spiritually to the age in which it exists.

Inasmuch as the Christ came not to be ministered unto but to minister, the open or institutional church, filled and moved by His spirit of ministering love, seeks to become the center and source of all benevolent and philanthropic effort, and to take the leading part in every movement which has for its end the alleviation of human suffering, the elevation of man and the betterment of the world.

Thus the open or institutional church aims to save all men and all of the man by all means, abolishing so far as possible the distinction between the religious and the secular and sanctifying all days and all means to the great end of saving the world for Christ.

While the open or institutional church is known by its spirit of ministration rather than by any specific methods of expressing that spirit, it stands for open church doors every day and all day, free seats, a plurality of Christian workers, the personal activity of all church members, a ministry to all the community through educational, reformatory and philanthropic channels, to the end that men may be won to Christ and His service, that the church may be brought back to the simplicity and comprehensiveness of its primitive life, until it can be said of every community the kingdom of heaven is within you and Christ is all and in all.

The constitution was made so broad as to be inclusive of all churches willing to aid in the spread of the principles of Christianity and the spirit of ministration. The name of the organization is the Open or Institutional Church League, and any church may be represented by its pastor or pastors and by one or more lay members. Any minister, not a pastor, interested in this work may also become a member by the annual payment of one dollar.

With two or three exceptions the churches represented are sustained by the voluntary offerings of the people, with free pews. It was the general testimony that subsequent measures, which at first seemed radical, were made practicable by the entering wedge of the free pew system. Dr. Josiah Strong expressed his hearty sympathy with the movement and his confidence that the solution of the problems of the new era would be reached, partially, at least, by institutional church methods.

Mr. William E. Dodge, from the standpoint of the Christian layman, also heartily indorsed the object of the meeting. Rev. C. A. Dickinson and Rev. R. B. Tobey of Berkeley Temple, Rev. C. L. Thompson of the People's Church, New York City, and Rev. J. L. Scudder of the People's Palace, Jersey City, as representing churches of several years' experience in the new movement, were allotted more time than other speakers, but it was a surprise to all present to know that the open church movement had gained such a foothold as the reports from the other speakers showed. In the evening addresses were made in the auditorium by Rev. C. A. Dickinson, Rev. Edward Anderson of Danielsonville, Ct., Rev. James R. Day, D. D., president Syracuse University, and Rev. Dr. Paden of Holland Memorial Church, Philadelphia.

The officers elected were: Rev. C. A. Dickinson, president; Rev. C. L. Thompson, D. D., New York, vice-president; Rev. F. M. North, New York, secretary and treasurer. These and Rev. J. L. Scudder, Jersey City, and Rev. Charles S. Mills, Cleveland, constitute the executive committee.

It is one of the severest tests of friendship to tell your friend of his faults. So to love a man that you cannot bear to see the stain of sin upon him, and to speak painful truth through loving words, that is friendship. But few have such friends.—*Beecher.*

The Home

GOD'S RECKONING.

BY MARY G. SLOCUM.

We thank Thee, Master of our lives, to whom At last we all, from varying earthly task, Shall render our account, that Thou wilt ask No trivial daily record as we come; That what we gain in thoughts and deeds of love Throughout our service, be it long or short, Is the one record that shall then be brought To test our fitness for the life above. To us the weary hours and days seem now Too often but an idle tale. We grieve O'er passing moments and forget that Thou Dost reckon not by time, and that Thy love, In summing up our human lives at last, Will count the heart throbs, not the moments passed.

The Fresh Air Fund and the Country Week are blessed charities worthy of a permanent and increasing popularity. But why not have a City Week for the children who, perhaps, never went beyond the limits of their own little town, who never saw an electric light nor rode on an electric car, to whose childish eyes and ears the sights and sounds of a bustling city would be like the opening of a new and wonderful world? A few days of such a life would yield delightful memories to be lived over again in the home among the hills, in the old farmhouse or the quiet street of the rural village. This glimpse into the great unknown world would be more than a pleasure—it would be an education. The winter months are past, but several weeks remain of the most unpleasant weather of the whole year in the country. In many small places there are no schools before May. Why not give some of the young rural residents a taste of city life before the springing of grass, the singing of birds and the blossoming of wild flowers render their own homes too delightful to leave?

Two letters in the morning mail from entirely different localities lay stress upon training children to confide in their parents. One writer, the mother of several small boys, says: "The bad things that so many little boys do and say make me wonder if mothers realize how early the wicked takes root in little minds—impurity especially. But if taught to tell mamma everything they are safe." Illustrating her own experience, she further relates that one evening her boys were allowed to spend at a neighbor's, and came home in high glee telling of "dandy tricks" with red and black spotted cards. It is the custom in this family for the father and mother to play games nearly every evening with the children, and renewed efforts were made after this to plan entertainments that should be as fascinating as the "dandy tricks." The other letter is from a mother whose son is in college, and she writes that she is "heart sick" over what he tells her of college life. But the very fact that from infancy his mother has been his chosen confidante, and still continues to be, will doubtless steer him safely through the perils of early manhood.

One of the most difficult duties of a public school teacher is to condemn habits and practices which the children are accustomed to see their parents indulge in, and thus, by their example, indorse as harmless. Of what avail is it for a conscientious teacher to point out the injurious effects of beer and tobacco to a boy whose father is an inveterate smoker and scouts the idea of there being anything objectionable in beer drink-

ing? Yet that same man may be making noble sacrifices in other directions in order to give his son a good education. He will toil early and late, wear shabby clothes and deny himself all pleasures—except those of the appetite. But his unwillingness to exercise self-denial in this one particular goes far to neutralize all that a teacher may say. There is nothing which a good teacher covets more earnestly than to have home influence and example, especially in the realm of morals, coincide with the instruction given at school. Children are quick, too, to appreciate the cost of giving up a bad habit for their sakes. It means far more to them than the surrender of some material possession. They will strive more earnestly to overcome their own faults if they feel that father and mother are fighting a similar battle.

WHERE TWO WAYS MEET.

BY MRS. M. E. SANGSTER.

One day last summer you went for a drive. You were away from home and you did not know the country very well, and, naturally, when you arrived at a point on the road where it branched off in two opposite directions, you were much puzzled which way to turn. Both roads invited. This might lead to a beautiful view, or to the nearest village; the other might take you to the sea, or might abruptly lose itself in an old farm lane. Right of way seemed equally yours and guidepost there was none.

Often in life we meet experiences similar to this. We arrive at a point where we do not know how to decide on our future course. Two or more paths are open, but we do not know which we would better take and we fear to make a mistake, because a mistake will involve more than ourselves in its inevitable train of consequences.

It would be less complex always if we were not so interdependent. But what I do in Brooklyn today may set in motion a series of events which will affect Ethel in San Francisco, John in Drury, Rebecca in St. Augustine, Lettie in far-off Manitoba. A word that you speak, a step that you take, may keep on in its influence, never stopping there, till its last receding ripple breaks on the shore of the jasper sea.

Twenty-five years ago a boy came to a young married friend with a question of conscience. He did not know how to decide it. There were urgent reasons why he should enter on a business life immediately, and there was an impious desire impelling him to undertake a long and self-denying struggle to obtain a liberal education. The young woman gave the lad the counsel that was put into her heart for him. Today he is a successful pastor, preaching by voice and pen to a multitude, and especially stimulating and helpful to young men. Where two ways met, he was guided into the path of the larger opportunity, the more abundant blessing.

Many of us are always impatient of indecision. We cannot endure the stress of inaction. Any course, we think, is preferable to doing nothing. Yet at times we are absolutely hedged in by obstacles, so that, for the moment, our strength is literally to sit still. Sometimes we must lie fallow. Our intellectual and spiritual nature demands repose. At such periods the decision between this or that path is taken out of our hands. We can only await the hour of returning vigor. "Tarry thou the Lord's

leisure," is for the day the form of our marching orders.

But again there dawns the day when we must decide on some positive, definite course, and abide by our decision. We pray for light, for a divine intimation, for the fulfilment of the promise, "Thou shalt hear a voice behind thee, saying, *This is the way!*" And, having prayed and resolved, we act. We accept the offered position, or we seek the new employment. We leave the place where we have been engaged; we start on the proposed journey; we adopt the little child from the orphan asylum; we allow ourselves to be pledged to support the enterprise concerning which we were in doubt; we take hold of the work which comes to us.

If everything prospers we are sure that it was a divine intimation on which we acted. If something is adverse, if our losses exceed our gains, we are not so certain. How are we to know? Perhaps only in this way. Our Father bids us go forward, not always to honor and victory; sometimes to the desert and to famine, to poverty and renunciation, to weariness and to death. Nevertheless, we go forward, choosing our pathway after devout asking for guidance, and we are bound to believe, if our self-will has been merged in a strong desire to know and to do God's will, that the guidance is given. Whatever the outcome we are not to be distrustful that a heavenly wisdom and a heavenly love led us in the moment of decision.

From a *pension* in Berlin, as I write, there is given into my hands the letter of a dear young girl who is studying at that center of artistic culture. And this is what she writes: "I am learning to accept what is plainly the Lord's will even when it is against my own reason and judgment." Surely what we all most wish is to be led, not to rush blindly forward. "Commit thy way unto the Lord, and He shall direct thy steps." There is our comfort.

AN OPEN SECRET.

BY VIRGINIA FRANKLYN.

Not long ago I overheard a conversation between a mother and her twenty-year-old son. The subject of their talk was a young man, who, while a perfectly decent fellow, was yet excluded from the "best society" of the town in which he lived. The mother asked her son why he and other boys, whose position was assured, did not invite the young man in question to their houses and introduce him to their mothers and sisters.

"O, mother," was the answer, "I could not entertain that fellow here."

"And why not?" persisted the mother.

"Because he would put his knife in his mouth and pick his teeth at table," was the blunt response.

The reason was, to the lady mother, quite as convincing as would have been proof that the youth for whom she pleaded was an escaped criminal. The knowledge that good breeding is a passport into the most refined and cultured circles should make our young people set a strict guard upon their manners, lest through carelessness they little by little lapse into neglect of those small, sweet courtesies without which no man is a gentleman and no woman a lady.

That a boy "does not know any better" is, in this enlightened age, scant excuse for rude manners. It is his business to know. Not only are there scores of books on social

etiquette, but current periodicals abound in suggestions as to what one may and may not do in polite society. Still, these are all of no avail if the root of the matter be not in one. The boy who wishes to be a gentleman and the girl who wants to be a lady should learn that the price of true courtesy is self-obliteration. Unselfishness will impart an intuition of what is the proper mode of conduct to the uneducated rustic, while self-love will often throw the so-called gentleman off his guard and make a boor of him.

Since, then, love of self is to be avoided it follows that the one and only way to become a gentleman or lady in the best sense of the much-abused terms is to think of others' comfort. After all, we cannot in this nineteenth century improve upon the rule laid down nearly two thousand years ago by One who knew no thought of self—"Whatsoever ye would that men should do to you, do ye even so to them."

I am not going to write a sermon, but I want to point out to young people the most direct and thorough way of acquiring the "polish" for which most of them long. The good manners which are learned by thoughtfulness for others cannot be put on and laid aside at will. To be perfect they must be practiced quite as conscientiously in the privacy of one's own home as in the most critical assemblage. The boy whose unselfishness prompts him to rise and give his mother the comfortable chair which he has been occupying will not forget to do the same for the elegant woman he meets in society. On the other hand, the young man who speaks gruffly to his sister will, when off his guard, drop his "company manners" in conversing with some other fellow's sister.

To be a polished gentleman is such a simple and yet beautiful thing I marvel that more men do not strive after proficiency in the art. To rise when a lady enters the room and remain standing until she is seated, to rise again when she leaves the apartment, to lift for her the chair or footstool she wishes moved, are some of the trifles that distinguish the gentleman from the boor. Not long ago I saw a man do two things which showed me instantly that while he might have acquired a certain air which to the unobservant would pass for courtesy he was lacking in that breeding which never forgets. He was dining at the same house with myself. The repast ended the hostess suggested that we repair to the drawing-room for our coffee. In passing from the dining-room this man went through the door in front of the ladies. Still unconscious of his error he sank into a chair in the parlor, and when his hostess came forward with the cup of coffee she had poured for him he sat still and smilingly received it from her hand.

The most thorough gentleman I ever knew lay delirious with typhoid fever. The trained nurse, who had just been engaged to attend him, approached his bedside with a drink of water. As she held the glass to his parched lips the patient struggled to rise. With a firm hand pressed on his shoulder the nurse urged him to lie still.

"Madam!" gasped the perfect gentleman, "I cannot sit still while a lady stands to wait on me!"

Even in his delirium that chivalry which was part of his innermost nature asserted itself. I often think that in that better land to which he has gone he had little to

learn, even from the glorified ones, of that unselfish love which makes of life one continual sacrifice to others.

I am sorry to find fault with my own sex, but I have often noticed that while boys seem to feel it incumbent upon them to exert themselves for the sake of other people girls of the same age do not deem it necessary for them to give any especial thought to gentle manners. In many ways a girl may show breeding, or a lack of it, quite as plainly as does her brother. To be sure, she cannot raise her hat or offer her arm to women, but she can give her seat in parlor or car to the white-haired woman near her, she can show a gentle deference toward those older than herself, can listen with modest interest to discussions or arguments among others in which she may not join. The intolerance of youth is proverbial and leads our boy and girl into many lapses from courtesy. A few weeks ago I had the pleasure of talking with a thoroughly well-bred girl. She was telling me of her presence at a discussion over a well-known novel. She acknowledged to me that she had not at heart agreed with the opinions then advanced and proceeded to voice her ideas so eloquently and clearly that I asked her why she had not thus expressed them to the group of excited talkers. Her answer was to the point.

"I could not," she said, simply. "Not one of those women was under thirty years of age. It would have been impertinence for me, a chit of nineteen, to say what I thought in the presence of women so much older and wiser than I."

Would that there were more boys and girls who held the same modest convictions! Some day the young man or woman who, fresh from studies, thinks that he or she "knows it all" will be desperately ashamed to remember the information on things in general, and a good many in particular, which he complacently bestowed on his indulgent elders. Only yesterday, in reading, I came across such a pithy saying that I must quote it here for the benefit of the young people who may see this article: "His idea of his own present importance and future greatness would appall any but a newly made graduate."

Dear boys and girls, when there is so much that is sweet and lovable in you, cannot you add to your other virtues that of "in honor preferring one another"?

LONG DISTANCE ELECTRICITY.

BY GEORGE J. VARNEY.

Next to the steam cars, the aerial wires would probably most excite the wonder of the traveler from Altruria or other remote country. Tall posts, bearing on cross-bars at their summits many strands of wire, follow the margins of railroads and country roads, as though they were a sort of substitute for the usual avenue decoration. And the wires—what the service of these? or who could make use of them, except, perhaps, a sort of creatures called "political wire-pullers?" Our Altrurian traveler might not attempt to make this use of them; nevertheless, there has been a great deal of wire-pulling in the various State houses in regard to them.

The barbarians in Africa and the barbarous citizens of the wild and woolly Western States of America have sometimes cherished equal hostility to the telegraph wires, cutting or burning down the poles—the Ori-

ental because of his fear of "hoodoo" from them, the Occidental from a suspicion that they caused droughts and injured the climate and crops. The vast distances these lines often traverse, having, to the native, no beginning and no end, present a mystery which the simple-minded cannot easily fathom. Were it not for the humming of the telegraph wires in the apparently breezless air, multitudes in the Southern, Central and Western States would believe that the operator was only trying to "fool" them when he professed to get a message over these wires with his little instrument that said nothing but "Click, click."

Speaking of distances traversed by telegraph lines, it will be safe to state that probably the longest stretch of wire between any two battery stations (that is, the longest single circuit) does not and has not exceeded 700 miles. About this distance occurs several times in the system of the Western Union Telegraph Company. A circuit of this length requires a current having an electro-motive force of 350 volts, involving the use of about the same number of the common primary battery cells.

As a matter of fact, the Western Union Company now, to a great extent, uses dynamos instead of batteries for current. The Boston office has the most admirable plant of this kind anywhere known. Some eighteen small motor-dynamos, of various powers, occupying about as many square feet, run on an Edison circuit and costing about \$2,000, more than replace 13,000 cells, costing as many dollars. The substitution of dynamos for primary batteries has also recently been made in the New York office of the Western Union Company.

Of course, submarine cables may, and do in several instances, have longer circuits than the longest land telegraph; but this is a special system, with an elaborate cable of conductors that is exceeding costly, as the price of a cablegram abundantly testifies. The telephone, hitherto very modest in the distances it attempted, has of late begun to show performances quite surpassing those of the telegraph. On the occasion of the first "halloos" between Boston and Chicago direct, early in March, 1893, the length of line spoken over was very nearly 1,250 miles, being the longest electric circuit on the surface of the earth. The current for this vast distance was supplied by a battery of but three or four cells, giving from six to eight volts in the local circuit, the line being traversed by an induced current from this slight primary.

Contrast this current, so important in its results, with our outdoor alternating current of 2,000 volts, and the mind finds something to ponder. The one is scarcely strong enough to be felt, while the touch of the other is instant death. It seems a little strange, too, that these strong currents are found only in the vicinity of cities, thus associating the greatest danger and the densest population. The voltage of the continuous current used in Boston and some other cities for arc lighting in the streets is rarely more than 1,000 volts pressure, but this would always be seriously injurious, if not fatal, to life if the entire current were taken.

Referring again to the matter of weather, it is believed by the scientific that if electric wires have any effect at all on the climate it is a beneficial one. They may even cause rain sometimes when there would be none without them. It is certain that they fur-

nish some security from lightning, so far as life is concerned, though, if not properly protected where portions of them are within buildings, they may cause fire, either from an overcharge of current from the usual source or from a discharge of atmospheric electricity (lightning) on the line. Of course there could be no damage from telephone, telegraph or glow light currents, a wire of these systems doing mischief only in case of a discharge upon it from some crossed wire of high potential or of lightning.

The great loss by leakage which ensues in transmitting the strong currents required for light and power naturally operates to prevent a length of circuit for these purposes at all proportionate to those of the telegraph and telephone. The longest light and the longest power circuits in New England (so far as known to the writer) are the wires of the two companies which supply current—the one for the arc lights the other for the glow lights and motors—in Hartford, Ct., both of which derive their current from dynamos driven by a waterfall about twenty-three miles distant from the city.

In the town of Genes, in the Alps, a dam in a valley stores such a quantity of water at an elevation of 1,800 feet above the sea that it is capable of practically furnishing 2,500 horse powers, and used at a recent date, in eleven turbine wheels, driving twenty-two continuous current electric generators. Conductors supply power at various points over a large region, the extreme working current being delivered a distance of twenty miles from the generating station. Including branches, the total length of line operated is about thirty-seven miles. A pressure of 450 to 500 volts is required merely to overcome the resistance of the wires in conveying the necessary amount of current, and, at times of greatest consumption in the motors, the voltage is raised to about 6,000. It is intended to put in other generators sufficient to raise the voltage to 10,000. This increase of voltage is obtained by running the generators in series.

There are several plants for long distance transmission of electricity for power and light in California, Colorado and other mountain regions, both for city use and for mining purposes. One of these, constructed in the autumn of 1892, is that of the San Antonio Electric Light and Power Company in Southern California. The power station is in San Antonio cañon, where the dynamos are operated by water turbines. The current is carried on two No. 7 bare copper wires seven miles down the cañon, where they diverge, one running to Pomona (fifteen miles) and the other to San Bernardino (twenty-eight miles). Adding the preliminary seven miles to each, then doubling these figures, so as to include the return wire, and we have circuits of forty-seven miles and seventy miles, respectively.

This transmission is effected by the use of transformers at the dynamo station, by which the potential of the current from the dynamos is raised to a pressure of 10,000 volts, at which it is carried to the sub-stations just outside the two cities, where by machines of reverse action (step-down transformers), the potential is reduced to about 1,000 volts and the current distributed to customers.

The first notable use of this system of "step-up" and "step-down" transformation of current was at the Industrial Exhibition at Frankfort-on-the-Main in 1891, the dynamos being driven by turbines at the

fall of the River Lauffen in the German Alps. The distance between this fall and the exhibition grounds is variously stated at 108 to 112 miles. The latest authority gives the length of the wire through which the current was sent as 134 miles, making the circuit 268 miles. The drop in power between the dynamos and the motor and lamp circuits is stated to have been about twenty to twenty-five per cent.

Two projects for long distance transmission of current for light and power have since that date been canvassed in America: one, that of the electric railway, 250 miles in length, to connect Chicago and St. Louis, now under construction; the other, that to supply electric current to the Columbian Fair at Chicago from dynamos run by turbines driven by the falls of Niagara. The distance is nearly 600 miles. The subject was considered by a convocation of mechanical and electrical engineers and was pronounced impracticable. Indeed, it might have been designated by a stronger term. The construction of a power station at the falls has been diligently prosecuted ever since, and, while the exposition is over, the plant is not yet ready for business. The plan of the enterprise, however, was brought within practicable limits before the work of construction actually began, its later design being to furnish current for power and light at Buffalo, about twenty miles distant, and intervening points, and at similar distances in other directions.

TALKS ABOUT HEALTH.

III.

BY FLORENCE HULL.

Our faulty manner of breathing is responsible for many of the maladies that attack us. The gospel of fresh air has been preached long and earnestly, but of what use is fresh air to a person who does not know how to appropriate it for his own benefit? A doctor who attended me in my childhood recommended as a remedy for a chronic shortness of breath stopping at every corner when I walked out to "take in a long, full breath—just as much air as the lungs could be made to hold." My conscientious attention to this advice brought mental satisfaction but not physical relief. It had not occurred to the good doctor, any more than it occurs to the majority of persons who consider themselves authorities upon hygiene, that before you can fill a stove with fresh fuel you must first clear out the *débris* left from the old fire. There is a limit to the capacity of the lungs to hold air, and if they are already clogged, as they commonly are, with effete gaseous matter one may swell like a balloon with the effort to take in fresh air and it will not penetrate beneath the upper strata of the lungs, leaving the deep recesses, which ought to be constantly reached, entirely unaffected. The lungs need thorough evacuation of poisonous matter as much as the bowels do. That person is censured who continues to eat full meals when the kidneys and intestines refuse to perform their office. "Set these torpid organs to work," nature would cry, and laxatives and exercise and all remedial agents would be brought to bear upon the case.

But just as much do the lungs need to be made to perform their full duty in carrying out of the system air which has been respiration and is consequently charged with carbonic acid gas. The reason why we need

to use some effort to bring this about is because, through badly adjusted clothing and bad habits of posture which weaken the muscles, most persons have acquired the habit of *half breathing*. They take air in a little way and send it out in the same languid manner, and rarely know the pleasure of a full, rushing breath which energizes the entire system and makes one know the joy of living. We must keep in mind the fact that there are two parts to breathing—inhaling and exhaling—and one is no more important than the other. Children should be taught to breathe *out* vigorously as well as to breathe *in*, and always to make an energetic effort to squeeze the lungs of old air before they take in a full breath. We are usually afraid of a thorough exhalation; it makes some persons dizzy and others weak. But, take my word for it, there is not the slightest danger to be incurred by breathing out just as long as possible, and after you think you cannot breathe *out* any longer draw in the abdomen and press in the sides of the ribs with the hands to pump the lungs dry. Then take a full, deep breath.

If this little exercise is performed out of doors, so much the better. If in the house, the window should be open for a moment, unless the atmosphere is very pure. Of course, people will not take so much trouble as this more than a few times a day, but if one can be impressed with the importance of complete breathing he will insensibly acquire the habit of breathing more deeply at all times. There are a few simple rules that it is well to recollect. Don't raise the shoulders while inhaling, or, indeed, at all. Keep the chest from sinking while you are breathing out. Stand or sit with the arms exactly at the sides, so that the body will neither be thrown backward nor bent forward.

A little book appeared not long ago giving some excellent advice upon keeping the mouth shut. This is admirable as far as it goes, but one must also keep the nostrils open. Large nostrils and great vitality ordinarily go together, but it is not generally known that they may be enlarged by exercise. Breathing might well be made the subject of a tri-fold division: breathing merely to live, which is the half-way breathing that most of us do; breathing for health, or deep and correct breathing; and breathing for exercise, which is a sort of mild and pleasant calisthenics which even invalids can take.

THE SECRET OF A HAPPY LIFE.

On the walls of the Old Ladies' Home in Roxbury hangs the photograph of a womanly face of rare sweetness, strength and serenity. The key to this life is found in a set of rules, which we append, tastefully printed and inclosed in the same frame with the photograph.

You sometimes see a woman whose old age is as exquisite as was the perfect bloom of her youth. She seems condensed sweetness and grace. You wonder how this has come about; you wonder how it is her life has been long and happy one. Here are some of the reasons:

She knew how to forget disagreeable things. She understood the art of enjoyment. She kept her nerves well in hand and inflicted them on no one. She believed in the goodness of her own daughters and in that of her neighbors. She cultivated a good digestion. She mastered the art of saying pleasant words. She did not expect too much from her friends.

She made whatever work came to her congenial.

She retained her illusions and did not believe that all the world was wicked and unkind.

She relieved the miserable and sympathized with the sorrowful.

She retained an even disposition and made the best of everything.

She did whatever came to her cheerfully and well.

She never forgot that kind words and a smile cost nothing, but are priceless treasures to the discouraged.

She did unto others as she would be done by, and now that old age has come to her, and there is a halo of white hair about her head, she is loved and considered.

This is the secret of a long life and a happy one.

SPRING.

As little children gather round their mother,
And beg her a familiar tale to tell—

One that is dearer far than any other,

Because so often heard and known so well—

And as they watch her, prompting should she falter,

And any variation quickly see,
And cry, "Don't tell it so, don't change and alter,

We want it just the way it used to be";

So do we come to thee, O Nature—mother,
And never tire of listening to thy tales.
Tell us thy springtime story now, no other,
That hath a wondrous charm that never fails.

Tell it with all the old-time strength and glory,
Fill it with many a happy song and shout;
Don't miss one bird or blossom in the story,
Don't leave one daffodil or daisy out.

Tell us each shade in all the trees' soft greenings,
Don't skip one blade of grass, one tree, one wren;

Each little thing has grown so full of meaning,

In the dear story we would hear again.

O Mother Nature! thou art old and hoary,
And wonderful and strange things thou canst tell;

But we, like children, love the springtime story,

And think it best, because we know it well.

—Bessie Chandler.

SUNDAY OCCUPATIONS FOR BOYS AND GIRLS.*

PARALLEL WITH THE INTERNATIONAL SUNDAY SCHOOL LESSON FOR APRIL 15.

BY MRS. CLARA SMITH COTTON, PATCHOGUE, N. Y.

The mother who not only works for her children, but works and plays with them, doubles her influence for good. Especially is this true of Sunday, because so many restrictions must be put upon the children's usual active way of employing their time. Let the mother plan pleasant and instructive things to be done by the children with her aid and the "don'ts" which so often make Sunday anything but a "day of rest and gladness" will become a thing of the past.

But it is not necessary or advisable for a mother to give up the entire time of Sunday to her children. This would cultivate selfishness in them and would detract from the growth of the inventive faculty and independent and thoughtful Bible study, which these occupations, properly carried out, will surely give. When, after an hour or so, she says, "Mamma is tired now, how many will vote to keep still forty minutes and let her rest?" the older children will say to the younger ones, "Of course we will do this for mamma when she does so many nice things for us," and the vote will be unanimously in the affirmative. Then let her assign occupations for the forty minutes. First all may enjoy the "Sunday treat" of candy, nuts, fruit, etc. Tom may read the story selected for him during the week by wise mother love; Jennie will amuse baby with the Bible books and dissected Bible pictures (home-made, see recent

lesson in these columns); Helen and Arthur will use the Sunday playthings; painstaking Mamie will fill out the Sunday scrap-book; Henry, who is being taught the use of the dictionary and encyclopedia at school, is given them and also a concordance to look up some interesting points connected with the Bible lesson which mamma has written out for him.

The children are on their honor—they themselves proposed and voted for this rest time for mamma, and they hold one another strictly to the terms of the contract.

Some mothers may find it well to have the children prepare the materials for the Sunday occupation lesson during this rest time, employment having first been planned for the younger ones of the flock. For instance, for this lesson ten hearts of paper or cardboard should be provided for each child. The direction often given in notes for illustrating Sunday school lessons, "Draw a heart," is easy for some to follow, but not for others. For the latter class the following directions will be found helpful: make a square of the size of the heart desired. Call the length of one side of the square the measure, *i.e.*, "M." Make dot *a* one-sixth of *M* directly below the middle of the top side of the square; make dot *b* one-ninth of *M* from the upper left hand corner of the square (on a line extending to the lower right hand corner); make dot *c* one-fourth of *M* and dot *d* one-half of *M* below the upper left hand corner on the left side of the square. Make dot *e* in the middle of the lower side of the square. Draw a line from dot *a* to dot *e* through *b*, *c* and *d*, curving the line carefully from *d* to *e*. Make dots in the same way on the right side of the square and draw the right side of the heart. Erase the letters and the lines of the square. If using material that can be folded only the left side of the heart need be made; double this over in the middle and cut out the right side by it.

Children of six or seven can make hearts by these directions if mother does it once and gives them a measure "M" of pasteboard with the proportions, one-ninth, etc., marked off. Four or six inches is a good size for hearts. Four-year-olds, if given a cardboard heart for a pattern, enjoy marking round it and then cutting out by the marks. On the ten hearts that each child has for this lesson write, respectively, the names of Joseph's ten brothers (see last week). Call the hearts "heart gardens." With green pencil or paint (powdered green chalk with a drop of oil does for paint) write the words "Brotherly love" (with marks to represent grass) across the bottom of each heart, or write with lead pencil and paste bits of bright green paper around the words to suggest the idea of the garden; children's imaginations (if they are interested) will cover a multitude of deficiencies.

"Brotherly love" is what should have grown in these hearts, but ugly plants took root and crowded love out. Read with the children the whole of Gen. 37 and bring out the following points about the brothers: they had malice in their hearts against Joseph (vs. 4); Joseph was not to blame because his father loved him more than the others; judging from the way these brothers acted, they were not lovable like Joseph; instead of hating him they should have tried to win more of their father's love by good actions. But their hearts were filled with unkindness toward their father and thoughts of revenge upon him and upon Joseph because of the envy and rage that possessed them; their deception came in, as it always does, with wrongdoing.

Write these words on the hearts thus:

Malice.

Unkindness.

Revenge.

Deception.

Envy.

Rage.

Write them just below the center of the heart; draw a green line upward from each word to suggest the stalk of a plant; at the top of

each line write with lemon juice (use a clean pen) the first letters of the words. Hold them over heat and we see the terrible thing—*MURDER*—that grew in these heart gardens from the poisonous seeds of malice, etc., and choked out "brotherly love" that God wanted to be there.

This illustration is purposely similar to one given for the lesson of Cain last quarter; this lesson and that should be compared. Cain really killed his brother. Joseph lived, but his brothers were guilty of murder in God's sight. A strong point should be made of this in application to children's sins.

In writing the words malice, etc., on the two hearts "Reuben" and "Judah," call attention to verses 21 and 27 and show how hard the "brotherly love" tried to grow instead of the poisonous plants. What a pity that Reuben and Judah did not choose all the good since they gave heed to some right thoughts! The last part of verse 2 undoubtedly is another reason for Joseph's brothers hating him. Use this as a text for giving the children the right idea of telling of wrong-doing, on part of other children, to parents or teachers. Instruction in this line is much needed as false ideas of honor about "telling on others" often gain precedence in school. Many times children, for fear of being called "tattle-tale" by their playmates, fail to tell their parents or teachers of things, the concealment of which may lead to much harm. It takes a brave, true boy like Joseph to report wrongdoing of others, at the cost of self-sacrifice, because it is a duty to tell.

"NO OTHER WAY."

John Boyle O'Reilly once wrote to a friend the following letter, only recently made public:

You strike the very key of my inmost thought when you bemoan the departure from childhood and simplicity. God surely meant the child-soul to continue through our lives. Living for "the world" is the most awful folly. It is feeding hungry creatures on chaff and giving them foam to drink. We must "be as one of these little ones," dear old man, to be happy. There is no other way. Even to playing with children and entering into their interests. Not books, not intellectuality, not money—children, children, children are the teachers. We must be as the fools to be at peace outside the whole intellectual and progressive din. I abhor "progress" as I do leprosy. It is leprosy and callousness of the soul. The "inner skin" of the mind (I am thinking of the mucous membrane) grows over the sweet outer skin of the soul and makes us monsters. A business mind is more deplorable and pitiful than a drunkard. It does my soul good to say this to one who will feel with me. God meant the world to be ruled by the spiritual thing. The intellectual is a natural servant, a beast whose only test of right or wrong is expediency or experience. The soul sees the truth always, the mind sees the practicable. The servant, the upstart, has taken the helm from the soul and manacled it and put it in the hold and is steering the world to the progressive devil.

CHEAP TOOTHRUSHES DANGEROUS.

An operation for appendicitis upon a patient living in New York State revealed the fact that the disorder was due to the presence of toothbrush bristles. "Cheap toothbrushes," remarked the Albany surgeon who had charge of the case, "are responsible for many obscure throat, stomach and intestinal ailments. The bristles are only glued on, and come off by the half-dozen when wet and brought in contact with the teeth." It were better for the user to pay fifteen or twenty cents more for a brush well made than to risk the dangers attending the use of the cheaper makeshift.—*American Druggist.*

Dot: "Mamma says the cat is full of 'electricity.'

Dick: "Of course. Put your ear down on 'er an' you can hear the trolley."—*Selected.*

CONVERSATION CORNER.



My Dear Cornerers: You will readily recognize the driver of the dog team above. We have missed Captain Myles for some time—ever since he was seen in the chimney corner of the unoccupied Standish house. I suspected that he was off on some new expedition, but hardly that even so vigorous and venturesome a man as our old skipper would undertake to manage a team of wolf dogs. He doubtless caught the idea at the Eskimo Village in the World's Fair and modeled his "outfit" after the *komatik* and dogs he saw there. But if he were driving in the land of the Eskimo he would certainly protect his bald head with the hood of his *cossack* (or "jumper")!

Of course you will say that it is too late altogether for sledges now, but you must remember that in Labrador, where that team came from, it is the very "hith of the season" in March and April. The vast expanse of snow is then compact and solid, with a strong crust, so that the light dogs can travel with ease and speed over hills and barrens, as well as over fast-frozen lakes and rivers. I have visited those northern regions myself and well remember a komatik ride (accompanied by our recent St. John's correspondent) on May Day. I do not suppose, however, Captain M. has been as far as Labrador; in fact, the following letters seem to show that he has been on a trip to Maine, where, of course, there was plenty of snow in early March. I would have given my 1799 dollar to have seen the old man crack his fifty-foot seal-skin whip and shout to the wild team in Eskimo words, as, with head dog well in front, they dashed over the hills of Aroostook! If little Cornerers wish to know more about dog sledges, and how the Eskimo people and their children live, let them read King's illustrated Picturesque Geographical Reader (First Book) which has several delightful chapters on A Cold Country (Lee & Shepard. 50 cents).

EASTHAMPTON, MASS.

My Dear Mr. Martin: We are all anxious to know more about "snowshoe runners." Are they in general use in Maine? The very readable story of The Snowshoe Runners in the *Congregationalist* [Feb 1] is a revelation to me. Will not some of the Cornerers in Maine enlighten me, whose only wolf stories come from away back in olden time?

Very truly yours, H. L. L.

BANGOR, ME.

Dear Mr. Martin: Papa, who has traveled so much over Aroostook County, thinks that snowshoe story improbable. But he wrote to Mr. Manly Hardy of Brewer, an old hunter and trapper, who is the best authority in Maine on fur-bearing animals and things connected with them. He recently gave a very interesting lecture on the bear before the Y. M. C. A. here. One story was so good I will repeat it. He said two men were in a bateau on some lake and saw a bear swimming across. They chased him, and on getting near he turned and came directly toward them. One of them struck at him with an ax, but the bear knocked both the ax and the man into the water. Then, placing one paw over the boat, he drew himself in and sat down in the bow. After the man had been hauled back into the boat they tried to attack him, but he showed fight. Finally they were forced to row him ashore, whereupon he jumped out without paying his fare or even thanking them. I send you Mr. Hardy's reply, from which you can, perhaps, draw some conclusions. Yours very truly, THOMAS B.

BREWER, ME.

Dear Sir: I have no knowledge of the Rangeley country. I had the skin of the last wolf

taken east of the Kennebec, and I think the last in the State. This one was drowned in the ice on Union River about 1875. The last before that was in 1860. For several years there have been reports of wolves being heard or their tracks seen on Penobscot waters, but nothing definite. No man in the State under forty years of age knows either the track of a wolf or his howl, unless he has been in other States where there were wolves. I know of but one being taken in Nova Scotia, New Brunswick, or Canada East, and that was sent me fifteen or twenty years ago, and it was a question if that was not taken on the Labrador. I do not believe that any man on skates can ever overtake a wolf, unless under very extraordinary circumstances. Possibly, with a deep, light snow and a thin, sharp crust it might be done. I can conceive of no other possibility. I have lately read Nansen's Trip across Greenland, in which he gives the best time ever made by any one on skates in Norway. In any ordinary case, I think a wolf could run out of sight of any man on skates in a very few minutes, as I know that they easily run a deer down on bare ground, as I have been where it was done every few days.

Yours very truly, MANLY HARDY.

This is capital, to hear from a "truly" hunter, and we all thank Mr. H. for his letter. You note, however, that he does not contradict Mr. Walsh's thrilling story. "Arthur Ingram" may have made his run "under very extraordinary circumstances"; I think we should have considered it so if we had been in his shoes—or on his skates! For aught the article says this incident occurred fifty years ago, in the good old times of wolves and bears and wild-cats and such pleasant material for story telling.

These references to old times in a New England winter remind me of a very interesting, in fact, almost incredible, reminiscence of old times in Western Massachusetts which a gentleman upon whom I called a few days ago was narrating to his children. He is a gentleman of the highest veracity and very careful in the use of language, or I should have thought it a mere "Munchausen" tale. I will repeat a part of it as nearly as I can, and I think the report is nearly verbatim. He was describing the severity of the snowstorms in his native town:

... The flakes were comparable in size with immense cotton bales or with a mow of hay hurtling through the air. A great many of them falling upon buildings covered the half or more of whole roofs, sometimes crushing them in. One fell, if I have the facts rightly in mind, upon an ox in a farmer's barnyard, and before the owner reached the poor animal he was dead. As the storms subsided daring boys ventured out and amused themselves in jumping from flake to flake or taking short slides over them.

From the fall of 1838 or '39, I think, to the spring of 1841 or '42 there was in that region continuous sleighing the greater part of the time. Public worship was suspended on the Sabbath during many months of those years. Those who needed the attendance of a physician were in a pitiable condition, while in the case of many funeral services were not observed, but their bodies left unburied all the winter. . . . [Describing the freshet when at last the spring thaw came, he said:] Some of the inhabitants who could not leave their beds perished there, but the most, in their night clothes and with bare heads and feet, hastily made their way to places of shelter and warmth.

Can Cornerers explain how such things could possibly have been true in Massachusetts in the present century? Such long and fearful winters belong to Arctic regions, although I feel sure that even there no Eskimo farmer ever lost an ox.

Mr. Martin

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The Sunday School

LESSON FOR APRIL 15. Gen. 37: 23-36.

JOSEPH SOLD INTO EGYPT.

BY REV. A. E. DUNNING, D.D.

The last lesson showed how Joseph's brethren felt toward him and why. This one shows how they acted. It is an illustration of what envy produces when it is unrestrained. Let us recall:

I. Some causes of envy. These were:

1. A parent's partiality. Jacob allowed his grief for his dead wife and his affection for her child to get the better of his judgment. He showed his preference offensively, and aggravated the boy's brothers by having him wear constantly a token that he was more favored than they. The children of Jacob's other wives deserved no blame because he loved Rachel best. When a mother contrasts the advantages of a favorite child, in person or character, with the defects and faults of the others in their presence, she fosters selfishness in herself, conceit in her favorite and hatred in the others. When she dresses the one better than the others, or better than the neighbors' children are dressed, in order to show her preference, she parades her own foolishness and injures her child.

2. A child's thoughtlessness. Children do not usually boast of their superiority to their brothers and playmates unless they are told that they are superior at home. Joseph had dreams as other boys have. If he had had a wiser father probably he would not have told them in such a way as to intimate to the family that he expected to outrank them all. But on his part it was probably only thoughtlessness. When a boy is specially fortunate he wants others to rejoice with him, but he should be careful not to contrast his joy with the want of good fortune in others, as though he were more worthy, and, above all, not to boast of it when his success has been gained through their loss. In this way families have been divided and friends lost for life.

3. Wicked men's dislike of goodness. Jacob's sons, except Joseph and Benjamin, were bad fellows. They hated Joseph the worse for reporting their evil deeds because his reports were true. Many a boy, at home and in school, is meanly persecuted because he will not join in evil doing nor help conceal it. Such boys hate goodness because it is goodness, and enjoy tormenting those who are honest and upright.

II. Works of envy. They are set forth in a repulsive order in this brief story of selling Joseph into captivity. They were:

1. Murder. "Whosoever hateth his brother is a murderer." These young men were ready to do the deed, and meant to do it. They planned to do it [vs. 18-20]. When they saw Joseph in the distance "they conspired against him to slay him."

2. Spite. They stripped the hated coat from him as soon as they caught him. None of them wanted it, but they all wanted to spoil it. The envious man would rob others of pleasures which he cannot himself enjoy.

3. Cruelty. Pits, perhaps fifteen feet deep and twelve feet across, were dug in that country to collect rain water. Into one of these they cast the boy while they sat down to a feast—perhaps of the things he had brought them from their father. He saw that his fate was likely to be a lingering death from starvation and exposure, and begged them to take him out of the pit. They went on with their eating and drinking, enjoying his misery. Long years after they recalled that scene, and said, "We saw the distress of his soul, when he besought us and we would not hear." Envy enjoys the suffering of others. It is the same sort of heartless cruelty which makes hazing seem to young men in college a manly sport. It is the amusement of tyrants, who usually are cowards.

4. Slavery. It is savagery to seize on a human being as property. But Judah proposed

that the sons of Jacob should enslave their own brother, as a kindness in comparison with their cruelty. Judah appealed to their cupidity and it proved stronger than their envy, perhaps because it ministered to their envy. They may have thought the fate of their brother would be worse in slavery than in the pit. The opportunity was at hand. A caravan was already close on them, of Ishmaelites going down to Egypt. They sold Joseph for twenty pieces of silver. The appeal of Judah to their family pride sounds strangely here, but it was only an after thought, "for he is our brother, our flesh." The whole transaction is a revolting picture of barbarism, but we must not forget that it is hardly a generation since the law of our country protected such transactions and many good men defended them.

5. Lying. It is easy for murderers to lie. They carefully planned their falsehood. Before Joseph reached them they had agreed to kill him and to say, "An evil beast hath devoured him." They killed a goat, and dabbed the hated coat in the blood and sent it to their father with a cruel message. Lying had become inwoven into the warp and woof of their lives. When a man is ready to injure another he is usually ready to lie to shield himself.

6. Filial ingratitude. These brothers knew that the tenderest affection of the man who had begotten them went out toward Joseph. They knew that the sight of that coat would wound him to the heart. For all that Jacob had done for them they were ready to do this in return. Envy destroys natural affection.

7. Hypocrisy. All these rascals undertook to comfort their father whom they had made wretched. They went through the forms of decent family life—the whole of it a hollow mockery. This completes the picture. To such depths will envy bring any one. Drive it, in its beginnings, out of the heart.

III. The spirit of envy. It is simply wretchedness because some one whom we dislike is happy, and it seeks relief in making that one miserable. It is the meanest as well as one of the most powerful of all motives. It is, perhaps, more common than we suppose. Are we not familiar with the efforts of men and women to depreciate those whom they dislike, to circulate stories injurious to their reputation and likely to cause them annoyance? Envy is not kindled by appetite, or by temptation to bodily indulgence. "It is a soul poison, yet acting fearfully upon the body itself, bringing more death into it than seemingly stronger and more tumultuous passions that have their nearer seat in the fleshly nature." "Envy is the rottenness of the bones."

IV. Consequences of envy. To an innocent boy it brought the torture of suspense in expectation of a cruel death, sudden and final separation from his home and all that he held dear, and the miseries of a life of slavery. To a fond father it brought long years of grief and at last the discovery that his children could allow him to suffer rather than tell him the truth.

But to those who surrendered themselves to envy the consequences were the worst. The few shekels for which they sold their brother measured the estimate at which they held their souls. In trying to ruin Joseph they still further injured their own wicked selves. A Greek athlete had a statue reared in his honor for victory in the public games. One of his envious rivals tried to destroy it, and at last succeeded in moving it from its pedestal, when it toppled over on him and crushed him to death. The worst consequences of envy fall on those who cherish it, and no one is free from the danger of being overcome by it.

The relief to this dismal picture is the providence which Joseph pointed out to his brethren in his later years, when he said: "As for you, ye meant evil against me; but God meant it for good, to bring to pass, as it is this day, to save much people alive." But this divine

overruling of evil is to be considered in later chapters.

HINTS FOR PRIMARY TEACHING.

BY MISS LUCY WHEELOCK.

Show seeds of various kinds known to the children, as corn, beans, sweet peas, etc. Let the children tell you what will grow from each one. Plant a bean and what happens? Show a bean or a pea which has been planted on wet cotton and has sprouted. Notice that the plant has begun to grow. What do you see here? Notice the seed leaves. What else will come as the plant grows? Sketch or describe the vine bearing leaves, flowers and at last the bean-pods or the pea-pods. How much comes from one seed! Show a dry thistle-head, or a picture of one. What will grow from the seeds in this flower? What harm can one seed do? Let the children think of the tall plant and of the many bad deeds that come from one thistle seed. Speak of our deeds and words as like seeds. Every thought and deed is to grow into something, either good or bad. Teach these verses:

The sun and rain will ripen fast
Each seed that thou hast sown;
And every word and every act
By its own fruit be known.

Let the children tell you what sort of a seed Joseph's brothers had sown. Draw a tiny seed and name it envy. What grew from it? Sketch the plant growing from the seed. Show what kind of fruit the seed of envy bore, as the story is told. Name the plant hate. Did the brothers let it grow bigger in their hearts? What did they do? What did they bring to their father? What sort of fruit has this plant of hate borne already? Write sorrow on the board above the plant. By other illustrations show how the seeds of future joy or sorrow are sown every day, and that every seed bears its own kind.

THE CHURCH PRAYER MEETING.

Topic, April 8-14. The Duty of Uniting with the Church. Eph. 2: 14-22; Col. 1: 18-24. For your own sake; for the sake of the church; for Christ's sake. (See prayer meeting editorial.)

A PASTOR'S SUGGESTIONS.

To unite with the church is to honor Christ. He founded the church. No one who loves Him should wish to withhold himself from the institution which bears His name.

We have been considering the church as Christ's body. If this be a truth, and not a pleasing fiction, there is in it a reason, than which none can be stronger, for uniting with the church.

There is hidden power in combined effort, which makes the sum total of result far greater than can be shown by the mere addition of the forces. There is power in the combustion of charcoal, of sulphur, of saltpeter, but the combustion of the combination of the three, by the wonderful law of God's power in nature, is out of all proportion to the power of any one alone or of all taken singly. God's power can enable one to chase a thousand, and that is about the limit, but two can put ten thousand to flight. The real significance of Luke 17: 21 is not found until we seek it in the margin of the Revised Version.

The Christian life is exogenous. John would make our relations with our brethren a practical test of our relations with Christ. His first epistle is worth reading through with this thought in mind. A man can shut himself away from the light and comfort of the society of his brethren and grow in grace; even so can a potato sprout in the cellar, but it is a puny sort of growth and the harvest is not large.

Y. P. S. O. E.

PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

Topic, April 15-21. Self-Control and How to Gain It. Col. 3: 1-17.

Self-control is more than the control of something belonging to one's self. When a rich young man comes of age he has to some extent the disposition of his own property, but he may be far from that mastery of himself that will enable him to use his money wisely. One by diligent practice may have obtained perfect command of his voice, while at the same time possessing an ungovernable temper. The surgeon may know how to handle his instrument with precision and effectiveness without being able to rule his

own passions. At the same time, other things being equal, he who has learned to control any of his bodily powers has started on the road to that fuller conquest in which all his thoughts, desires and actions are held in check and directed by a strong will. It is a little thing, to be sure, to say no when the candy box is passed round the circle for perhaps the sixth consecutive time after every one knows he has had enough. It seems a trifling thing, too, to abandon some form of amusement when your better judgment tells you that you are in danger of over-indulgence, but ability to stop at the proper point, even in such everyday matters as these, shows that one has certainly learned the A. B. C. of self-control.

It takes some self-study to master one's self. Turn the eye inward now and then and see the weaknesses and follies to which your temperament peculiarly exposes you. It is easy to go through life without once coming face to face with one's real self. Dr. Stalker, in that interesting sermon of his entitled *Four Men*, points out the four lights in which any individual appears: first, as he sees himself, second as his best friend sees him, third, as the world sees him, and, fourth, as God sees him. It is well for us now and then to view ourselves from each of these four angles, for the more thoroughly we understand ourselves the more likely are we to succeed in ruling our spirits.

Then, too, we need to enter upon this work of self-conquest as a general planning a long campaign and who intends each day to advance a little further into the enemy's country. He who undertakes to gain possession of himself must mean business. "What makes a good artist?" says Professor Drummond. "Practice." "What makes a good ball player?" "Practice." "What makes a good Christian?" "Practice." So each day ought to witness some progress toward entire self-control. It will not come all at once—this poise and evenness of spirit. Little things and things not so little have power to throw us off our balance. Unguarded moments come when we are taken unawares, but the indomitable purpose to conquer one's self will have its way sooner or later.

The Romans used to drag their captives behind their returning chariots, and Paul makes use of this figure more than once to signify the method by which Christ assumes and asserts His mastery over those whom He draws to Himself. We shall never be entirely self-controlled until we are Christ-controlled. Every human life needs a cent-r-and master. Christ is just that to those who love Him. The human soul, endowed with great powers, thrilled with a sense of its own possibilities, unless it is directed and steadied by Christ is like a great locomotive leaping down the track, with all its valves open but with no one in the cab to command it.

Parallel verses. Prov. 16: 32; 25: 28; Matt. 5: 38-48; 18: 8, 9; Rom. 15: 1-3; 1 Cor. 10: 12, 13; Eph. 4: 25-32; 6: 10-17; Phil. 4: 11-13; 2 Thess. 3: 3; 2 Tim. 2: 22-26.

PROGRESS OF THE KINGDOM.

OUR OWN WORK.

Mr. W. H. Noyes of the Japan Mission writes in the *Missionary Herald* of an aggressive movement on foot in the province of Joshu. Mr. Noyes, with two of the pastors, made a recent tour in the northern part of the province and met with such success in arousing the local evangelists and pastors, and awakening new interest generally, that a plan for regular visitation of the principal towns throughout the province was suggested. An interesting meeting of pastors and evangelists has been held to discuss this matter. In view of the independent spirit which prevails in Japan, it is significant that the need of missionary help was felt on all sides. Mr. Noyes says these men could hardly wait till the touring matter was settled before proposing another scheme,

namely, an increase in the missionary force in Joshu. They say, "Fill up the vacant pastorates, get some new men into the province, and last, but not least, let us have some more missionaries."

Touching Generosity. In response to the appeal of the A. M. A. for a special collection in February most touching letters have been received from our colored churches and schools in the South, inclosing gifts ranging from thirty-one cents to \$105. One letter reads as follows: "Inclosed find sixteen dollars, our offering to the work. Congregation yesterday numbered seventy-five. All of them are in extreme poverty and many gave the last cent they had because they wished to show their appreciation of what the association has done for them." At another place the congregation walked in mud and rain from five to sixteen miles in order to attend the special service. One mother, a widow with seven children, came without shoes and poorly clad, but she gave fifteen cents—all she had. Another missionary writes: "It was amusing, and at the same time touching, to see some of the poor old fathers, who had only twenty-five cents, changing it into nickels and pennies to divide it among the children that they might give something to help the A. M. A. out of debt." The same self-sacrificing generosity is shown in the responses from the mountain and Indian churches. A mountain preacher, who is giving his life to the work and receives but a small salary, sent in thirty dollars as his personal gift. One girl, who had worked a week for sixty cents, gave ten cents. From a little Indian church came a contribution of \$9.35, in spite of the failure of crops last year and the scarcity of ready money. If all of us gave in the same proportion to our means as these poor, ignorant persons, the debt would be paid in a week.

THE WORLD AROUND.

The Congo Railway. Trains are now running over the first sections of the Congo Railway, about twenty miles having been completed. From Matadi, the head of tidewater navigation on the Congo, where the road begins, up to Nkenge it was necessary to overcome the greatest engineering difficulties, for the way had to be cut through huge rocks and costly bridges thrown over the Mposi River. Nearly \$2,500,000 have already been spent in the construction of the railway, but this section is the most difficult part and the extension will be comparatively easy, though the line will probably not be completed for three or four years. The importance of this work in its relations to the civilization and Christianization of Africa is great, inasmuch as the line will extend to Stanley Pool, from which point there are navigable waters for 1,000 miles into the interior. Thus central equatorial Africa will be brought into connection by steamer and railway lines with the civilized world.

Lord Rosebery and Missions. An English journal says that the missionaries of the various British societies, as well as all friends of missions, have reason to rejoice in the appointment of Lord Rosebery to the premiership. The Church Missionary Society received warm sympathy from him when he was interviewed in regard to Uganda in 1892. In this connection he spoke enthusiastically of the work of Alexander Mackay, "the Christian Bayard, whose memory is dear, not only to his immediate northern country but all over the empire." His interest in the London Missionary Society was shown by his attending their valedictory meeting in the same year, and he has more than once come into relations with the Free Church. He attended its General Assembly one year and listened to a debate on the conversion of the Jews.

A Vast Home Mission Field. One of the largest home mission fields in the world is that under the care of the Canadian Presbyterian Church. Western Canada, an unknown land to most Europeans, has an area as great as that of

Europe without Russia, while the habitable part of it, as large as Central Europe, is capable of sustaining a population of many millions. The Canadian Pacific Railway opened up this vast region, and immigrants are now pouring in at the rate of 30,000 a year. About one-third of the settlers are Presbyterians, and as early as 1881 the Presbyterian Church in Canada began work among them in anticipation of the railway. A special interest has always been shown in the railway men from the first, when the missionary went with the railroad gang into the new country. The various settlements and colonies are so scattered and the distances so great that much time is spent on the road. A missionary takes charge of a group of preaching stations. One travels regularly 240 miles by rail and preaches at fourteen points, while another travels 160 miles, having also his fourteen preaching stations. Work is carried on among the ranch men and cowboys, in the mining and lumber camps, as well as among the fishery colonies on the Pacific. During the past nine years the Canadian Church has planted 712 preaching stations, built 212 churches and gathered into them 15,000 communicants. Now the work is growing too great for her own resources, and this year an appeal has been sent to the Presbyterians across the water for help.

Prince Besolow. It is reported in the daily papers that Besolow, the African prince who is a member of the freshman class in Williams College, has been called back to Africa to rule over his people. According to the story which he has told in his addresses at various churches, upon the death of his father, an African chief, Besolow's uncle assumed the power and the young prince was obliged to flee. Now it is said that his people demand his return to his native land, and even the usurping uncle expresses a like desire. The message is said to have been communicated to Prince Besolow by a young Liberian, who was sent as a representative of his people to one of the World's Fair congresses at Chicago.

A Philanthropic Bulgarian. The foreign immigrants in this country who are fit objects for rescue work are a vast army. But it is seldom that Castle Garden receives men who, after a very few years of training, become worthy leaders in philanthropic work, as in the case of a Bulgarian who is today a prominent worker in new and progressive methods of reformatory work in one of our large cities. Five years ago Mr. Tsanoff came to New York with the intention of studying at Amherst College, of which he had indirectly heard. He became a regular attendant at the Bowery mission and was soon aided by one of the mission workers to realize his ambition. He succeeded in working his way through a course of two years' study at Amherst and then took a sociological course in the University of Pennsylvania. After graduation he became interested in the poor children of Philadelphia and organized there the Culture Extension League for the purpose of training and uplifting the boys and girls in neglected sections of the city. It aims to provide for them elevating amusements, to induce the community to set apart proper playgrounds, to better sanitary conditions and to aid young people in learning trades. The league, of which Dr. Charles Roads is president, will endeavor to extend its work until it shall become a national movement.

Rev. G. E. Albrecht calls our attention to a mistake in our issue of Jan. 25. He says there is absolutely no polygamy in Japan.

Sin is the reign of infilial feeling in the heart that was made for filial love, and where this reigns the created sonship can never fulfill its ends, or the creative Fatherhood be satisfied with its unrealized ideal.—A. M. Fairbairn.

Earnestness alone makes life eternity.—Carlyle.

Literature

BOOK REVIEWS.

THE STANDARD DICTIONARY.

Volume I. covers words under the letters from A. to L. inclusive. A second volume will appear and the two also are to come out in one in another edition. This first part of the two-volume edition is about the same size as, and a very little smaller than, either volume of the Century Dictionary. The single volume edition probably will be a little thicker than the latest Webster's International Dictionary and will have a slightly larger page. This first volume strikes the eye agreeably. It is neatly and tastefully bound, the paper is of good quality with wide margins, the type is clear and handsome, and, although the definitions are in smaller type than most people enjoy, this is inevitable in the case of such a work in only one or two volumes. The Century Dictionary has larger, more easily readable type, but the fact helps to make six volumes necessary and of course to enlarge the cost to the purchaser. The illustrations in the Standard also are excellent in quality and sufficiently numerous. Whole pages of finely executed colored pictures, as of birds, flags of the nations, military medals and orders, etc., enliven the work. Mechanically it makes an excellent impression.

If asked why another great dictionary were needed at all most people doubtless would reply that they know of no reason, and this feeling is natural. But if what has been done well be done again better the superiority of the latest result justifies its existence. This is the test to which such a dictionary must submit. How far the Standard satisfies it the thousands who use such works will gradually learn to determine for themselves as no method of examination but actual use can determine. We are satisfied, however, from our own examination of it, positively in respect to its own characteristics and also comparatively with the Century and Webster's International at hand, that it deserves hearty commendation and will make its way.

It includes nearly 300,000 words, a needless number for most of us, to be sure, and containing some words, such as "Christ-massy," neither the meaning nor the pronunciation of which could fail to be evident without explanation, but most of its contents will serve somebody's need. It is exceptionally well supplied with the technical terms used by many sorts of handcraftsmen, and the list of new words springing up in connection with electrical science is a long one. Scientists of all sorts will find it especially prepared for their use. Pronunciation has been scrutinized by a corps of experts and the results in most cases are highly satisfactory. The methods by which these results are indicated are less satisfactory, however. Take the word "abase" for instance. An unfamiliar character much like an "a," but not one, is used to indicate the sound of the first syllable and signifies that this "a" is to be pronounced like "a" in "monarch." The Century says essentially the same thing and some of the doctors therefore may be assumed to have agreed upon it, although we never heard anybody pronounce it so. In fact Webster gives a much more natural and usual sound, that of "a" in "ask." But when you look to see how the "a" in the second syllable is pronounced, you are referred to an "e"

with a sort of circumflex accent over it, thus "ē." The long "a" sound usually expressed by "ā," and universally understood, is wholly omitted in this dictionary under "a" and you have to hunt for it under "e" until you find "ē." This is absurd and indicates the danger of pedantry in such a book at the expense of good sense. It is high time that dictionary makers ceased to devise new and peculiar expressions to indicate ordinary sounds, and agreed upon one particular set, simple, intelligible and generally familiar. A new set of characters to express sounds is a defect in any dictionary, not an advantage to it.

Disputed spellings have been determined by a large committee of philologists with Professor March, of Lafayette College, at its head. The tendency toward simpler forms of spelling has been recognized. The general rule of literary judgment has been to omit no word found in a living book. This rule is too liberal and leads to the admission of such a word as "kopi," used in Uganda in Africa to signify a peasant and found in Stanley's Through the Dark Continent in a passage in which Stanley, if quoted accurately in this dictionary, actually translates it into English himself, thus rendering it needless for the reader to look up its meaning anywhere. The names of the experts who have combined their labors to produce this dictionary are sufficient to justify confidence in the high general quality of their work, but that considerable human nature has survived their expert training is evident.

The Standard Dictionary does not seem to be the superior of the Century Dictionary on the whole but in many particulars it is quite equal to that. In the field which we understand it to aim specially to fill, that of the one or two-volume English dictionary, it certainly is superior to Webster, although that is good enough for most people's use, or to Worcester. It will much more than answer any ordinary student's demands and many specialists will find in it hitherto unaccustomed provision for their needs. [Funk & Wagnalls Co. \$7.50.]

SANDOW'S PHYSICAL TRAINING.

This is a remarkable volume about a remarkable man. Its editor is Capt. G. M. Adam, formerly an officer in the Canadian militia. Its subject and hero is Mr. Eugene Sandow, the strongest athlete in the world so far as is known or probable. The book describes him and his striking career and also sets forth the system of physical training which he has developed and which also has developed him. Mr. Sandow is not one of those abnormally powerful men who, having great inherited strength, have merely trained themselves to perform wonderful and startling feats. He has surpassed all such rivals at their own best but he is not one of them. Originally he was not uncommonly well developed or sturdy but by systematic exercise followed up with unusual enthusiasm he has made himself what many competent medical experts, sculptors, etc., have unanimously pronounced the most conspicuous example of symmetrical, vigorous physical perfection known to modern ages and probably also the most conspicuous in the whole of human history.

We will not take space here to narrate the marvelous things which Mr. Sandow does. They are well worth description but after all are of less importance, and seem to be so regarded by him, than the system of physical culture which he is introducing in different countries and which already has won wide

approval among authorities on such subjects. It is a system of dumb-bell and bar-bell exercises, simple although largely varied. It calls for no straining or even violent effort. It does away with the costly apparatus so much of which commonly is supposed to be necessary, and it is based upon and throughout is in harmony with the soundest common sense. Mr. Sandow is a trained student in anatomy and has thought out everything in the light of this training. It should be added that he is a man of culture and refinement, who will have nothing to do with pugilism and seeks to make prominent the intellectual not less than the physical side of athletics. We strongly commend this book to athletic amateurs, to teachers and to parents of weak or imperfectly developing children. It cannot fail to prove valuable if its suggestions are observed with reasonable fidelity. Moreover its narrative chapters possess very great interest and it is illustrated freely and effectively by photographs and drawings. Its publishers, Messrs. J. Selwyn Tait & Sons, of New York, have spared no pains to issue it in a handsome and substantial shape. It will be exceptionally popular and useful. [\$3.00.]

AMERICAN COLONIAL MEDALS.

The history of several leading nations has been illustrated in a certain sense during the last three or four centuries by the striking of medals commemorating events or individuals of special importance. The study of this numismatic department of history is at once engrossing and instructive although by the nature of the case it is pursued exhaustively by only comparatively few persons. Foreign experts occasionally have printed the results of their researches and the British Museum has issued a number of such works, but such publications have not been known, except as importations, here. There is special value, therefore, in the first volume which embodies the fruits of the efforts of an American numismatist, and we are glad to call attention to it. Its full title is *American Colonial History Illustrated by Contemporary Medals*. It describes the collection of medals made by the late C. Wyllis Betts and bequeathed by him to Yale University, of which he was a graduate. He had partially compiled it personally and after his death it was intrusted to Messrs. W. T. R. Marvin, of Boston, and L. H. Low, of New York, editors of the *American Journal of Numismatics*, who have edited it and supplied necessary notes. They have done their work thoroughly well.

Mr. Betts had studied his subject diligently both at home and abroad, but had not finally revised the manuscript of his book. This, therefore, they have done, also supplying whatever seemed to remain necessary in the way of explanation and comment. The book describes 625 medals, and nearly 200 engravings of their obverse and reverse dies are supplied. The legends also are translated and such abbreviations as have been deciphered are interpreted. The medals are classified by periods of time, the earliest being one of Philip II. of Spain, "King of the New World," and dating in 1556. Among the more important periods are those of discovery, colonization and the Revolution. There also are chapters about the medals commemorating Admiral Vernon, a portrait of whom serves as frontispiece, about those relating to John Law and the "Mississippi Bubble," about those pre-

sented by Congress to Revolutionary heroes, etc. Several of the more interesting medals mentioned are those representing Peter Heyn and his naval victory at Matanzas, 1629; the Colonization medal, showing King Charles of England and his queen, Catharine of Portugal, 1670; one of the Dutch West India Company, 1683; one called The American Century Plant, the American aloe, 1700; one of William Penn, 1775; and one of John Paul Jones, 1779. Of course the volume takes the form of a descriptive catalogue rather than of a narrative, but its interest and value are not diminished thereby. It is printed and bound handsomely and must rank from the first as a standard work on its subject. It is a useful service to scholars as well as a graceful tribute to the author's memory which his brother, Mr. F. H. Betts, has rendered in promoting the editing and publishing of the book. [Scott Stamp & Coin Co. Ltd. \$3.00.]

RELIGIOUS.

Prof. W. F. Adeney, of New College (Congregational) in London, is the author of *The Theology of the New Testament* [Thomas Whittaker. 75 cents], a plain and terse but eminently scholarly work. It supplies an outline of the teaching of Jesus Christ and of the apostles, and is a book for both the learned and the common people. It deals with the gospel doctrines but in the way of practical application as well as of theory and it is at once a hand-book, available for study and instruction but it is also far from ill-suited for a place among one's books intended to promote reflection and the devotional mood. Professor Adeney does not attempt to conduct the reader beyond the confines of familiar truth but he guides one from point to point within them in a fresh, vigorous and genuinely helpful manner.

Rev. G. M. Boynton, D. D., has prepared an excellent *Pastor's Manual* [Cong. S. S. & Pub. Society. \$1.00]. Most such books are not worth a second glance, but this seems to be about as comprehensive and, which is more important, about as judiciously selected and compiled as the case admits. Most pastors will be agreeably surprised to find it a book which they can use, if they are conscious of needing such an aid. It contains appropriate forms for different occasions, selections for use in the sick room, at funerals, etc., the Congregational creeds, a few selected prayers from Protestant liturgies, etc., and is printed handsomely and bound strongly in limp, but not too limp, covers. It is an example of a first-rate book in its line.

Prof. J. S. Blackie's little book, *The Ideal of Humanity in Old Times and New* [Fleming H. Revell Co. \$1.00] contains six essays. Their respective subjects are David, King of Israel, On Christian Unity, Wisdom, Women, St. Paul and the Epistle to the Romans, and The Scottish Covenanters. Professor Blackie always is fresh, forcible and practical and often utters himself with genuine beauty of expression. These essays vary greatly in style as in theme. But in each, and each topic also is treated with an evident fitness of manner, he offers his readers material which is sure to set them to thinking. The volume is religious but in close and helpful touch with everyday life.

STORIES.

The Surrender of Margaret Bellarmine [International News Co. 50 cents], by Adeline Sergeant, deals with the problem which rises when a woman finds the man with

whom she is in love and whose love she has won to have been false previously to another woman. It is handled wisely and well and the story is told with both spirit and pathos. In respect to both intellectual and moral caliber it is considerably above the average of stories of its class.—*A Ward in Chancery* [D. Appleton & Co. 50 cents] is Mrs. Alexander's latest tale. With the firm touch of a trained expert in novel-writing she has portrayed the fortunes of a wealthy young girl left to the care of a not over-sympathetic guardian and his family. The elements of the story are somewhat commonplace and its genuine interest throughout is proof of the author's skill. The minor characters are drawn as skillfully as the principals and the action is good.

William Black's novels in the new Harper's edition at eighty cents a volume continue to come out but must be nearly all published by this time. Where one can find eighty cents worth of more enjoyable literature in its line we are not aware. *Donald Ross of Heimra* is the volume just out. It is one of the most delightfully Scotch of them all. We have reread the series as it has appeared with a fresh interest which we hardly supposed it possible to feel.—*Pansy Stories* [A. I. Bradley & Co. 75 cents] is not as some may suppose a volume of stories by the well-known "Pansy," but by Virge Reese Phelps. They are eight in number, simple, graphic, entertaining and religiously helpful. They will please the children and do them good.

MISCELLANEOUS.

Six more numbers conclude the series of *Famous Composers and Their Works* [J. B. Millet Co. Each 50 cents], edited by J. K. Paine, Theodore Thomas and Karl Klauser. These make thirty in all. They treat of Chopin, Dvorak, Glinka, Rubinstein, Tschakowsky, Liszt, Grieg, Gade, William Byrd, Henry Purcell, John Field, Sterndale Bennett, Balfe, Sullivan, C. H. H. Parry, A. C. Mackenzie, C. V. Stanford, and of music in Russia, Poland, Scandinavia and Hungary, in England and in America, three general articles. As in the earlier volumes of the series the portrait of almost, if not literally, every composer is given and there are biographical and critical sketches of a high order. We have commented favorably and often upon this series and now only need note its completion. We are glad to see that the editors, instead of filling the last number with title-pages, indexes, etc., have devoted it to such material as all the other numbers of the great work contain, and they now offer their subscribers the additional thirty-two pages of contents, etc., for nothing. Most purchasers will be glad to have their copies bound and then they will form an exceedingly useful and enjoyable work.

Another volume in that pleasant and scholarly series, *The Story of the Nations*, is *The Christian Recovery of Spain* [G. P. Putnam's Sons. \$1.50], that is, the story of Spain from the Moorish Conquest to the fall of Granada, 711-1492. It is by H. E. Watts. He has studied the old chroniclers well and has woven a clear and lively narrative of the union in one nation of its several original dissimilar factors. It is a picturesque, romantic story, full of incident and richly suggestive to the thoughtful reader.

A specially entertaining chapter is that about the famous Cid. Mr. Watts states that all doubt about the existence of this great popular hero has been set at rest

by recent discoveries, and the story of his checkered career is a thrilling addition to a narrative otherwise far from dull. The book is illustrated and is one of the most engrossing of its series.

Mrs. W. S. Dana's pretty little book, *According to Season* [Charles Scribner's Sons. 75 cents], a series of entertaining and informing talks about the flowers in the order of their appearance in the woods and fields, is certain of a large and lasting popularity. You may read it on your veranda as you look off over your own or your neighbor's meadows and groves, and you will find it another charming open-air book. You may, and probably you will after you have read it once or twice, carry it in your pocket when you go for your daily drive, and you will find it a handy book of reference throughout the season. A part, at least, of its chapters have been printed already in some *Tribune*, whether the New York or another we do not know, but those who have read them once will welcome them in this new form.

Charles Kingsley's *Westward Ho!* [Macmillan & Co. 50 cents] has been abridged for school use into a compact form which nevertheless is sufficiently large and well proportioned to abound in interest. The original is one of the author's most fascinating productions and there can be no doubt about the popularity of this abridgment of it.—*Town Geology* [Macmillan & Co. 50 cents] also is one of Kingsley's books. It is based upon lectures to young men and it treats of soil, pebbles, stones, coal, lime and slates. It is a sort of popular introduction to the study of geology.—Prof. Waller Deering, Ph. D., has edited Schiller's *Wilhelm Tell* [D. C. Heath & Co. 65 cents] for its publishers' Modern Language Series. The work is well done in all respects.—Messrs. Wentworth and Hill's *Examination Manual in Plane Geometry* [Ginn & Co. 55 cents] also is well adapted to its purpose. It is arranged simply and effectively.

Prof. V. M. Spalding's *Guide to the Study of Common Plants* [D. C. Heath & Co. 85 cents] is not specially novel in any respect and does not profess to be, but is a well arranged and well written manual for classes in high schools, admirably suited to do actual, everyday service.—The first volume of *The Psychological Development of Expression* [Columbia School of Oratory. Chicago], by Mary A. Blood and Ida M. Riley, offers an exceptionally well selected and neatly printed list of selections for reading or declamation, a few preliminary pages discussing the subject of true expression and how it is to be attained.—Two or three reading books of a superior sort also claim notice just here. One contains numbers 1, 4 and 30, and a second numbers 60 and 61, of the Riverside Literature Series. That is, the former includes *Longfellow's Evangeline*, *Whittier's Snow Bound*, etc., and *Lowell's Vision of Sir Launfal*, etc., and the latter the *Sir Roger De Coverley Papers*. They are from Houghton, Mifflin & Co., cost fifty and forty cents respectively, and are printed attractively.

We take pleasure in calling the notice of our readers to the first practical application of forest management in the United States, and it may be said to have proved a success although the experiment has not yet been concluded. It is described in *Biltmore Forest*, a small publication by Mr. Gifford Pinchot, the consulting forester. Biltmore

is Mr. G. W. Vanderbilt's large estate near Asheville, N. C. The forest is a part of this estate. It had been greatly injured through the carelessness of the small farmers who owned it before Mr. Vanderbilt, and in improving it the aim of making the improvements repay their own cost has been steadily kept in view, and with marked success. The story of the wise and fruitful management of the forest by Mr. Pinchot—who is a pioneer, if not actually the original leader, in the field of scientific forestry in this country—is highly interesting and suggestive. The first year although the total expenditure was almost \$10,000, the actual cost to the owner was a little less than \$400, so great were the returns, and during 1893 an actual profit of more than \$1,200 was secured. The book shows that forestry can be carried on remuneratively, in whole or in part, and is even more valuable in the information which it affords about trees, methods of dealing with them, etc.

We cannot think that there are many to whom *Bill Nye's History of the United States* [J. B. Lippincott Co. \$2.00] will seem funny on the whole. There are actually funny things in it, but they are few and far between and the author's pathetic struggles to fill his contract to be droll throughout would almost draw tears from a grindstone. It is a would-be comic outline of American history. It is often vulgar when it ought to be at least dignified and generally silly when it aims to be witty. The author condescends to cater to the amusement of persons of low and coarse ideas of fun and to do this often at the expense of men and occurrences deserving of respect and even reverence. At the risk of disgusting our readers, we quote one passage taken at random, and a fair specimen of the whole book:

Franklin was a good printer, and finally got to be a foreman. He made an excellent foreman, sitting by the hour in the composing-room and spitting on the stove, while he cussed the make-up and presswork of the other papers. Then he would go into the editorial rooms and scare the editors to death with a wild shriek for more copy.

He knew just how to conduct himself as a foreman so that strangers would think he owned the paper.

Such rubbish demoralizes even such minds as enjoy it. Its tendency is distinctly to lower the public conception of refinement and manliness alike in literature and life. We do not suppose that we need to advise many of our readers not to buy such a book and our excuse for giving it so much of our space is our sense of obligation to protest once in a while in the name of genuine, bright, hearty fun against such coarse travesties of it as this author and some others are willing to belittle themselves by offering to the public.

NOTES.

— The next book by Madame Sarah Grand, author of *The Heavenly Twins*, is to be a collection of short stories called *Our Manifold Lives*.

— The *Portfolio* and *L'Art* have reduced the size of their pages. The *Portfolio* hereafter is to consist of a single monograph monthly upon some artist or artistic topic.

— The Luxembourg Gallery in Paris has received several works by English artists including two drawings by Sir Frederick Leighton, several designs by Sir Edward Burne-Jones—who by the way has just been made a baronet—Love and Life, a picture by Mr. G. F. Wattis, and one by Mr. Edward Calvert.

— The late Senator Schoelcher, the "Garrison of France" and the author of the

authoritative biography of Toussaint L'Ouverture, which contains much new material about him, attempted to arrange for an English and American edition of the work. Frederick Douglass has written an introduction for it. An English publisher is ready to take the English portion of the edition but thus far no American publisher will consent to stand sponsor for the American portion.

— Messrs. J. A. Hill & Co. of New York announced a new subscription book, entitled *Congregationalists in America: a Popular History of Their Origin, Belief, Polity and Work*, by Rev. A. E. Dunning, D. D., editor of the *Congregationalist*. It will include introductory notes by Rev. R. S. Storrs, D. D., and Major General O. O. Howard; also special chapters as follows: on Congregationalists in the Northwest by Rev. Dr. J. E. Roy, on Congregationalists and Their Literature by Rev. H. A. Bridgeman, on Congregationalists and the Young by Rev. Dr. F. E. Clark and on Ecclesiastical Councils by Rev. Dr. A. H. Quint. The book will be fully illustrated with portraits of eminent leaders on Congregationalism, views of historic places, colleges, churches and other public buildings. It is to be ready in July.

— The British High Court of Justice has set aside the recent verdict of the lower court, awarding Mrs. John B. Martin, formerly Mrs. Victoria C. Woodhull, five dollars damages against the authorities of the British Museum in London for permitting the public access to two books about the Beecher scandal and containing alleged libelous statements about her. This decision of the matter is manifestly just. The books are not being circulated in any such sense as to be obnoxious to the law and it is simply impossible for the guardians of such a library to read through every volume which finds room upon their shelves. It is generally understood that the British Museum aims to secure one copy of every book printed anywhere. Of course it cannot succeed in this yet it has ceaseless and very large additions. It now receives annually about 95,000 books, not to mention all the newspapers, etc., which are sent it.

BOOKS OF THE WEEK.

Houghton, Mifflin & Co. Boston.
AN ISLAND GARDEN. By Celia Thaxter. pp. 126. \$4.00.
DOES GOD SEND TROUBLE? By Charles Cuthbert Hall, D. D. pp. 93. \$1.00.
BAVOU FOLK. By Kate Chopin. pp. 313. \$1.25.
BAVRE LITTLE HOLLAND. By William Elliot Griffis, D. D. pp. 252. 75 cents.
A BIRD-LOVER IN THE WEST. By Olive Thorne Miller. pp. 278. \$1.25.
Ginn & Co. Boston.
A BRAVE BABY. By Sara E. Wiltsie. pp. 142. 55 cents.
THE CONTEMPORARY FRENCH WRITERS. Compiled by Rosine Mellie. pp. 212. 85 cents.
Silver, Burdett & Co. Boston.
THE EVOLUTION OF SPIRITUAL MAN. By W. M. Lisle. pp. 209. \$1.50.
Fleming H. Revell Co. New York.
OUTLINE STUDIES IN THE BOOKS OF THE OLD TESTAMENT. By W. G. Moorehead, D. D. pp. 363. \$1.50.
THE CONFESSION OF INDIA. By George Smith, LL. D. pp. 258. \$1.50.
IS MOSES SCIENTIFIC? By Rev. P. E. Kipp. pp. 239. \$1.25.
THE CHRIST. By J. H. Brookes. pp. 287. \$1.25.
OUTLINES OF THE FUNDAMENTAL DOCTRINES OF THE BIBLE. By D. A. Reed. pp. 197. 75 cents.
Arnon D. F. Randolph & Co. New York.
RELIGION IN HISTORY AND IN MODERN LIFE. By Principal A. M. Fairbairn. pp. 271. \$1.50.
THE HEAVENLY ALCHEMIST. By Susan A. Woodbridge. pp. 181. \$1.50.
THE FLIGHT OF THE SWALLOW. By Emily M. Morgan. pp. 105. 75 cents.
AT THE LORD'S TABLE. By Rev. Howard Crosby, D. D. pp. 127. 60 cents.
A. C. Armstrong & Son. New York.
THE EPISTLE OF ST. PAUL TO THE ROMANS. By H. C. G. Moule, M. A. pp. 457. \$1.50.
THE EPISTLES OF ST. PETER. By J. R. Lumby, D. D. pp. 374. \$1.50.
THE GOSPEL OF ST. MATTHEW. By Alexander MacLaren. D. D. 2 vols. pp. 255 and 238. \$2.00.
G. P. Putnam's Sons. New York.
THE APOSTOLIC AGE OF THE CHRISTIAN CHURCH. By Prof. Carl Von Weizsäcker. Vol. I. pp. 405. \$3.50.
THE STORY OF AUSTRALASIA. By Greville Trearthen. pp. 444. \$1.50.
RANDOM ROAMING. By Augustus Jessop, D. D. pp. 264. \$1.75.
Macmillan & Co. New York.
KATHARINE LAUDERDALE. By F. Marion Crawford. 2 vols. pp. 332 and 336. \$2.00.
THE TEMPEST. By William Shakespeare. pp. 118. 45 cents.

Charles Scribner's Sons. New York.
EZEKIEL. By Rev. Buchanan Blake. pp. 238. \$1.50.
American Book Co. New York.
INDUCTIVE STUDIES IN ENGLISH GRAMMAR. By W. R. Harper, Ph. D., and Prof. I. B. Burgess. pp. 96. 40 cents.

Cassell Publishing Co. New York.
COMPLETE POCKET GUIDE TO EUROPE. Compiled by Edward King. pp. 505. \$1.50.

Frederick Warne & Co. New York.
PUZZLES OLD AND NEW. By Professor Hoffman. pp. 394. \$1.50.

J. B. Lippincott Co. Philadelphia.
TRAVELS IN A TREE-TOP. By C. C. Abbott. pp. 215. \$1.25.

Authors' Union. Baltimore.
THE SABBATH FOR MAN. By Rev. W. F. Crafts. pp. 672. \$1.50.

PAPER COVERS.

Fleming H. Revell Co. New York.
DEATH AND AFTERWARDS. By Henry Varley. pp. 64. 25 cents.

D. Appleton & Co. New York.
A COSTLY FREAK. By Maxwell Gray. pp. 298. 50 cents.

F. Tennyson Neely. New York.
THE ANARCHIST. By R. H. Savage. pp. 300. 50 cents.

MAGAZINES.

MARCH. UNIVERSITY EXTENSION.—CHARITIES REVIEW.—ALTRUISTIC REVIEW.—DARTMOUTH LITERARY.

APRIL. CASSELL'S.—POPULAR SCIENCE.—CHAUTAUQUAN.—WORTHINGTON'S.—CATHOLIC WORLD.—INTERNATIONAL JOURNAL OF ETHICS.—PRESBYTERIAN AND REFORMED REVIEW.—LIPPINCOTT'S.—HARPER'S.—ROMANCE.—ST. NICHOLAS.—TO-DAY.—HOMILETIC REVIEW.—AMERICAN AGRICULTURIST.—ATLANTIC.—SCRIBNER'S.—PALL MALL GAZETTE.—NORTH AMERICAN.

WOMAN'S BOARD PRAYER MEETING.

CONGREGATIONAL HOUSE, BOSTON, MARCH 30.

It was pleasant to welcome as leader of the meeting the president of Berkshire Branch, Mrs. E. J. Giddings, who read John 15, and spoke of close union with Christ and dependence upon Him. She quoted from Mrs. Emily R. Montgomery, "There is such a thing as playing with the Lord; abide with Him," and illustrated the sweetness of constant abiding by the joy one feels in being at home again after a prolonged absence.

The Marathi Mission being upon the prayer calendar for the week, there was special fitness in an address from Rev. R. A. Hume of Ahmednagar. He characterized this mission as a tried mission, because every one has far more than the work of an individual; as a tried mission, because of the necessity of cutting down appropriations; as a hopeful mission, because of the many encouragements in the work, speaking especially of the large numbers learning to read, as recently reported by some of the Bible women, and of the touching death of a child of one of these women, a little girl whose name, being interpreted, was Chrysanthemum, and who asked for a Bible, and placing it under her head passed into the other life; as a mission enjoying much comfort in the support which is given it by those in our own land. He stated that in 1865, when Dr. Anderson and Dr. Thompson, as a deputation from the American Board, visited the mission, it was estimated that twenty-seven more missionaries were needed to carry on the work, and at the present time the number is less than it was then; yet the work has grown and is growing with 375 native agents. He referred especially to Mrs. E. S. Hume of Bombay, whose name was upon the calendar for the day, and prayer was offered for her, in her sorrow and in her joy, as well as for all the members of the mission.

Thou sundered far, by faith we meet
Around one common mercy-seat.

Mrs. Carpenter of the Baptist Board was introduced and spoke of her seventeen years' residence in Burmah, of the trials of a hot climate to those who have been brought up in the temperate zone, and asked, "What is the remedy for such weariness?—to make smaller plans? Can we?" Rather would she recommend "the childlike faith and content in doing what one can do." She also spoke of her later residence in Japan and of mission work there.

Mrs. Charles Carleton Coffin, who has traveled in India, spoke of the terrible heat of Calcutta. She thought we ought to pray that our missionaries may be able to resist a trying climate.

News from the Churches

PASSED COMMENT.

Our Welsh brothers evidently believe in the preached word. At a local association four of the brethren furnished eight sermons in two days.

Musical societies are springing up in many localities. A church has few better ways of influencing the social life of its young people than by such organizations.

The church that built its chapel in two days must at present stand in the foreground as an example of what enthusiasm can do in a good cause.

It is true that the city church stands for more than the regular services, giving each of its members some congenial work. In a country church there is not the same opportunity for this on account of the intimate acquaintance of each with the lives of all. But the opportunity for displaying the Christian virtues is proportionately greater.

Weary agents who have carried the church subscription-book through the parish, the while filled with anxiety lest both ends may not meet, will rejoice on reading the Interesting Letter. It is a comfort to know of one church where such a work can be done, and what one has done more can do. In many communities non-church-goers give something to support preaching, but doubtless this church whose expenses are provided for can find some cause for which to solicit their subscriptions.

AN INTERESTING LETTER.

—, MARCH 28, 1894.

Dear Congregationalist: The church of which I am pastor has recently tried an experiment in church finances that was so successful that I am constrained to give it publicity, thinking that possibly other churches might like to adopt the plan. Our church has the free seat system. In former years it has been our custom to make a canvass of the parish at the beginning of the year for the funds required to meet our current expenses. This year we resolved to try a different plan. The Sunday before Easter I gave notice that on Easter Sunday morning the people were requested to come to church prepared to make their pledges for church support, as we were determined to see how much money could be raised without personal solicitation from any one.

At the close of the sermon on Easter morning, while the choir was singing a selection (for it was my aim to make it an act of worship), a number of our young men went through the congregation distributing cards, on which the people were asked to write their names with the amount they were willing to subscribe. These cards were then collected and brought to the table in front of the pulpit, where the amounts subscribed were called off and recorded. Everything was done decently and in order. When the subscriptions were footed up it was found that the people had pledged thus voluntarily \$2,340, which is about \$750 in excess of the amount obtained last year by the personal canvass! I believe that God will bless any church that will honor the Christian rule of giving—even in providing for its current expenses. Our experience is a most emphatic endorsement of the free seat system as the "more excellent way."

H.

MISSISSIPPI ASSOCIATION.

The association met, March 22, with the church in Jackson, Rev. S. P. Smith, pastor. The opening sermon was by Rev. C. L. Harris. Mr. A. T. Washington was moderator. Although the attendance was not large the addresses, reports and discussions were interesting, helpful and encouraging.

The reports of the churches, Sunday schools, missionary societies and Societies of Christian Endeavor showed, in most cases, a good degree of religious interest, and numbers of conversions were reported. A discussion on temperance was opened by Miss Tapley. Dr. W. A. Duncan made an exceedingly practical

address on Sunday School Work. A paper on Our Homes, presented by Rev. S. P. Smith, was followed by an address full of suggestions of great practical value from Field Superintendent Dickerman of the A. M. A., and by ringing words from Miss Dickey, the heroic founder and supporter of the school at Clinton. Other topics considered were The Importance of Attending the Church Prayer Meeting and Giving as a Means of Christian Grace. The claims of education were presented by Rev. Mr. Johnson, principal of the Mary Holmes Seminary, Jackson. He especially urged that pupils should be incited to fit themselves to make good homes and creditably to fill positions in middle class society.

The interest and value of the meetings were enhanced by the participation of Superintendent Dickerman, Dr. Duncan, Dr. Hunter of the First Presbyterian Church and several of the pastors and members of colored Baptist and Methodist churches of the city. President F. G. Woodworth was elected delegate to the next National Council, with Rev. S. P. Smith as alternate.

H. E. S.

THE WORK OF CHICAGO CHURCHES.

The manual of the Union Park Church, Chicago, has just appeared. It forms a book of 154 pages and contains a brief account of the work which its members and its gifted pastor, Dr. F. A. Noble, have tried to accomplish during the past twelve months. The present membership is 1,275, with 226 absentees. One hundred and forty-three new members have been received, eighty on confession. During the year 115 persons have been dismissed, fifty-one in a body to form the Cortland Street Church. The benevolences reached the sum of \$33,865, of which the seminary has received \$17,386 toward its endowment. Foreign missions have received \$2,733, city missions \$2,725; the other objects to which our churches contribute correspondingly large sums. The expenses have been \$13,559, all of which have been paid.

Some hints of the variety of the church's work may be gathered from the simple list of organizations, viz., the home Sunday school, the Societies of Christian Endeavor—senior and junior, the Mission Band, the Ladies' Benevolent Society, the Woman's Foreign Missionary Society, the Young Ladies' Foreign Missionary Society, the Woman's Home Missionary Union—all of which are vigorous. There is, in addition, an employment bureau, which seeks to aid worthy persons in obtaining situations, and a committee on relief, whose duties the past winter have been arduous and through whose efforts and under whose personal supervision about \$100 a week have been expended. In this work it has had the benefit of the experience of the church visitor, whose fidelity for thirteen years has done not a little toward strengthening the ties which bind the members of this body of believers so closely to each other.

In the home Sunday schools there are about 900 pupils, in the two branch schools about as many more; for, not content with its home work, the church has organized and sustains, as far as needful, two branch churches on land secured for their use and in houses which its members have built. Both of these branch churches have pastors and are organized for work on lines corresponding to those marked out by the mother church. These particulars are given in order to show that the work of a city church consists not simply in providing for two preaching services on the Lord's Day, in attending the midweek prayer meeting, in taking collections once a month, but in organizing the membership into such bodies or committees for service as shall furnish an opportunity and present an appeal to every one connected with the church to undertake that special service for which there is the strongest inclination or the most marked fitness. Through these organizations, as well as through the pulpit, efforts are made

to reach those in the parish and in the city who most need aid and sympathy. This pulpit has never failed to rebuke the sins of the day, or dishonesty in trade, cruelty toward employés, or injustice in any of the relations of life. Nor have the pulpits in any of the churches in Chicago—as the writer can testify from an experience of twenty-five years—failed to rebuke sin wherever it has appeared, whether in church members or among those whose names are not on the church books. These churches are, and always have been, in sympathy with the masses, and have put forth constant efforts to reach them.

Think of what the First Church is doing, with a benevolence and a membership larger than that of the Union Park, with organizations similar and even more numerous, with branch churches, industrial schools, kindergartens and Chinese Sunday schools; of the work and gifts of the New England Church, the Plymouth and the South Churches; of smaller, but no less earnest, churches like the Lincoln Park and the Leavitt Street. Add to the work of these churches the work of the Third Presbyterian Church, under the superb leadership of its pastor, Dr. Withrow, with an average yearly benevolence of more than \$30,000, and organizations for almost every conceivable phase of Christian service, a home Sunday school of 1,000 pupils and mission schools in which there are 2,000 more; add to the work of this church the work and gifts of the First, Second and Fourth Presbyterian Churches and those of a dozen other churches of this denomination of the second rank; then estimate at their true value the efforts and gifts of the Baptist, the Methodist and the Episcopalian churches, those of the Lutheran and even of the Roman Catholic churches—the extent, variety and importance of which we as Protestants are liable to overlook—and it will be seen that attacks on the churches for failure to do their duty are hardly justified by the facts.

If our churches hesitate to enter upon a crusade against the economic conditions of society, if they fail to give lessons in a political economy which few understand, if they do not believe in moving as organized bodies against certain wrongs which are patent to every close observer of the times, their leaders are trying with all their power, and will continue to try while they live, to bring the members of these churches up to right standards of living, and to make them see that the evils of society can be removed only as Christian people live in accordance with the principles of the Sermon on the Mount and abide by the teachings of the Golden Rule.

NEW ENGLAND.

Boston and Vicinity.

It was fitting that a memorial service in honor of Francis G. Pratt, Jr., should be held at Berkeley Temple last Sunday. To no other layman in its membership is the church more deeply indebted than to him for success in the development of new lines of institutional work. A fine crayon portrait of Mr. Pratt, executed by order of the *Youth's Companion* people, was placed in front of the pulpit and flanked with graceful palms, flowering lilies and exquisite roses. The music, in which he had always manifested a warm interest and toward which he contributed liberally, consisted of his favorite selections, and the pastor, Rev. C. A. Dickinson, set forth Mr. Pratt's characteristics in an appreciative address. Pews were reserved for a delegation of 220 from the *Youth's Companion* office.

The Hyde Park Sunday school, by the recent introduction of the home department, has increased its total enrollment from 700 to 900.

Massachusetts.

The resignation of Rev. Calvin Cutler of Auburndale last Sunday closes the longest term of service, with a single exception, of any Congregational pastor in Boston or its vicinity. He was settled over his present charge twenty-seven years ago. To hold a single pastorate so long and so honorably as he has done calls for congratulations both to the church and its pastor.

The West Church, Haverhill, has just closed a year of financial success. The pastor's salary has

been increased \$100, the gifts have been more by twenty-five per cent. than in 1892, and contributions have been made, not only to the seven societies, but also to ten additional objects. The bills are all paid, and there is a balance in the treasury.

Brotherhood of Andrew and Philip was organized at the Old South Church, Weymouth, last week. Rev. H. C. Alvord, pastor. Rev. E. N. Hardy of Holliston, who has been prominent in pushing the organization in New England, assisted in the evening's exercises.

The outcome of the long standing difficulty between the Fourth and Fifth Churches of Chiltonville, a suburb of Plymouth, is the reorganization of a new church, to be known as the Chiltonville Congregational Church. The council called by the Fourth Church last November, after holding two meetings, advised this step, being assured that most of the members of the Fourth and some of the Fifth Church would unite in the new organization, together with some not heretofore connected with either. The new church was recognized by council March 28. Most of the churches of Plymouth Conference were represented, beside some others. Dr. A. H. Quint was moderator, Dr. Reuben Thomas preached, Rev. E. W. Shurtleff of Plymouth gave the right hand of fellowship, and other parts were taken by Dr. W. H. Cobb and Rev. Messrs. A. B. Chase, Park Bradford and E. W. Smedley.

The church in Whitman has raised the salary of its pastor, Rev. F. S. Hunnewell, \$300, and closes the year free from debt. The Sunday congregations are increasing and the Sunday school has the largest membership in its history.

The oratorio of *The Messiah* was successfully rendered at Central Church, Worcester, on Thursday and Friday evenings of last week, under the direction of the skilled musical director of the church, Mr. E. N. Anderson. The choir was of sixty voices and the solo performers mostly residents of the city. The work was divided between the two evenings, making practicable a presentation of all the sections without the usual omissions. Mr. Anderson died Sunday night, his death being hastened by overwork.

The Young Men's Club of the Rollstone Church, Fitchburg, Rev. C. S. Brooks, pastor, held a banquet, March 27, for the gentlemen of the congregation, 117 sitting down to the tables. C. S. Chapin, principal of the Fitchburg High School, acted as toastmaster. Mayor Moulton and ex-Congressman Coolidge were present.

The church in Gardner rededicated its house of worship March 28, the services consisting of a sermon by Dr. Arthur Little, a historical address by the pastor, Rev. F. E. Ramsdell, and congratulations from others. The work of rebuilding has been going on for a year and the entire cost has been \$28,000, all of which has been subscribed. A pipe organ has been given by Mrs. Henry Heywood and a piano for the vestry by the Y. P. S. C. E.

During Rev. Henry Hyde's pastorate of six years over the Second Church, Greenfield, 115 have been added to its membership.

Maine.

The Bangor churches are holding extra meetings in their several vestry-rooms, and the spirit which prevails shows that much good has come from Major Whittle's service. Some new cases of hopeful conversion are noticed.

The church in Industry has received a new communion service from former members now resident in Boston.

New Hampshire.

Rev. Dr. C. E. Harrington of Keene recently officiated several Sundays at the Claremont Church, London, Eng., much to the satisfaction of that congregation. Mr. Harrington will soon return to this country and will be ready to take a pastorate.

During the past year twenty-nine have been received to the South Church, Concord, on confession and eighteen by letter; two have taken letters to other churches and thirteen have died. The total membership of the church is 457, with seventy non-resident.

A good example of practical benevolence during one's lifetime has been set by James S. Elkins of Canterbury who has placed \$1,000 in the hands of the selectmen of the town for a fund, the annual income of which is to be used for support of preaching as long as public worship shall be continued in the church. Should it at any time cease, the whole amount reverts to the New Hampshire Centennial Home for the Aged in Concord.

The church in Kensington comes into possession of a legacy of \$2,000 from the estate of the late Dr. Brown. The income will go far to relieve its annual need.

Rev. G. E. Street, pastor of the Second Church in

Exeter, who has been at the Danville Sanitarium in New York for the last few months for the benefit of his health, has so far recovered as to permit him to return home. For the present, however, he will not resume full pastoral work.

Vermont.

Two Sunday schools of good size have been organized in Rutland County within the past two weeks—one in the Ranger district in Mendon and the other in the Thomas district in the town of Rutland. The new County Association assisted in the work through its officers.

The Congregational Club of Western Vermont held its annual meeting March 28 at St. Albans. Rev. Norman Seaver, D. D., presented an able paper on *The Unity of the Church*.

April 1 was Rallying Sunday in the Sunday school at Rutland, and the attendance was nearly 400. The main school occupied twenty-two classrooms, alcoves opening from the large room, leaving the center for the primary department, with its 100 eager faces, which came for the occasion from the room below. Each class responded to the roll-call with its reports and a Scripture greeting—one of forty young married ladies and three of adults past middle age. The pastor, Rev. G. W. Phillips, D. D., the superintendent, Mr. H. F. Field, and several of the teachers gave helpful words.

Rhode Island.

On Easter Sunday there were received into the River Point Church, Rev. F. H. Adams, pastor, fifty persons, thirty-nine on confession, seventeen of the latter being young men.

Connecticut.

The church in Bethel, Rev. H. L. Slack, pastor, organized in 1760, has sent out from its membership or its Sunday school seventeen men into the ministry, among whom are named Laurens P. Hickock, D. D., LL. D., president of Union College, Henry Lobdell, missionary to Mosul, Turkey, S. T. Seelye, D. D., J. H. Seelye, D. D., LL. D., L. Clark Seelye, D. D.—The church at Kensington is credited with raising up twelve ministers, of whom all but one graduated at Yale College.

At Stony Creek, Rev. G. A. Pelton, pastor, there has been a quietly growing interest since Jan. 1, which has increased during the past two weeks of special meetings with Evangelist Rev. I. H. H. Headley. There have been many conversions, and it is believed that Mr. Headley's labors as visitor of the State Bible Society and his evangelistic services will result in great spiritual good for the whole town of Branford.

The young people's class of the Fourth Church Sunday school, Hartford, held its fifth annual supper, March 30. The toastmaster was the teacher of the class, Prof. M. W. Jacobus of Hartford, Seminary. The class numbers eighty-eight and is organized with a corps of five secretaries, lookout and visiting committees.

Warburton Chapel, the mission of the First Church, Hartford, has published its first report since Mr. John P. Gavit became its superintendent. Besides the Sunday school, which now numbers 200 scholars and thirty teachers, these organizations and activities are maintained: a flourishing Y. P. S. C. E., a weekly evening prayer meeting, a Junior Endeavor, a Young Woman's Club, a sewing school, which has an enrollment of 150, a Penny Provident Fund, in which \$120 was deposited during the year, a boys' meeting and two choirs.

The church in Windsor Locks celebrated its fiftieth anniversary March 28. The address of welcome was delivered by Rev. Richard Wright, the pastor. The historical address was by Deacon J. H. Hayden, who was one of the original members. Short addresses were made by Rev. Messrs. S. H. Allen, C. G. Wilson, Joseph Danielson, Roscoe Nelson, Francis Williams and E. P. Blodget.

MIDDLE STATES.

New York.

Emmanuel Church, Watertown, is holding a series of Sunday evening revival services with good results. Almost every week persons come to Christ. At the last communion nineteen were received to membership, eighteen on confession. The pastor, Rev. Jesse Bailey, has just completed one year's labor with this church, and during that time has received sixty to membership. A steady growth marks all departments. The Junior Society numbers 150.

At the March meeting of the Brooklyn Congregational Club Rev. C. J. Ryder spoke on Christian Truth in Slave Song. He indicated the doctrinal import of some old slave songs and pointed out their parallels in present forms of expression. A male quartet from Tuskegee Institute sang the songs described. Principal Booker T. Washington followed with a telling address.—The South Church

has issued a year-book showing a remarkably prosperous year. The receipts of the Women's Benevolent Society exceeded \$1,400. The mission is flourishing in its enlarged chapel. The church membership is 932.

Bethesda Chapel, Brooklyn, Rev. Charles Herald, pastor, a branch of the Central Church, received at the last communion 112, ninety-five on confession, mainly the result of special evangelistic services during the winter.—A deeply impressive service was held at Pilgrim Chapel, when the choir sang Stainer's Story of the Cross, the congregation being supplied with copies of the words.—A large and representative council, with Rev. R. R. Meredith, D. D., as moderator, considered the application of sixty persons to be recognized as the Patchem Avenue Congregational Church. These persons had been members of the Rochester Avenue Church, had seceded, had adopted substantially the creed and covenant of that church, and a former pastor, Dr. J. H. Roberts, had been preaching to them. Objection was made on account of the contiguity of two churches and the irregularity of the preliminary steps taken in the formation of the proposed church. As the field was a large one, needing a Congregational church, after a long discussion, by a vote of twenty-seven to nine, it was voted to recognize. Thursday, April 5, was selected as the day for recognition service.

THE INTERIOR.

Ohio.

Prof. G. Frederick Wright of Oberlin intends to spend the summer in Greenland studying glacial phenomena. He expects to join an excursion party, which is to include a number of professors and students of the University of Pennsylvania.

At the close of the Easter morning service at the First Church, Springfield, the pastor, Rev. S. P. Dunlap, distributed an elegant little brochure as a souvenir of his work with the church, the seventh anniversary of which was recently observed. The pamphlet contains a historical sketch of the church, from its organization in 1850, an account of the building of the new edifice (erected during Mr. Dunlap's pastorate) and fine photogravures. There have been received during this period an aggregate of 233 persons. The contributions for foreign and home missions and other benevolences, aside from current expenses, amounted to \$4,471, and for all purposes, \$35,153, during the same period, and the missionary and other benevolent collections in 1893 amounted to \$1,260.

Rev. R. S. Lindsay of Eastwood Church, Columbus, devotes the Sunday evenings of April to popular lectures on New Views of Great Subjects, the subjects being, New Views of God, of Christ, of the Bible, of the Church, of the Hereafter.

Rev. J. G. Fraser, D. D., has spent three Sundays recently with the Second Church, Toledo, of which he was formerly pastor. Rev. Samuel Bartlett, pastor for the past six years, recently withdrew with some twenty disaffected members and organized an independent Presbyterian church. The Second Church has the sympathy and support of the other churches of the city, and, though somewhat weakened financially, is united and hopeful, and has given a unanimous call to Rev. T. P. Thomas of Huntsburg.

Rev. S. L. Smith, in a six months' pastorate at the Harmar Church, Marietta, has already received forty-six additions. The house of worship, though remodeled only a year ago, is too small for the growing audiences, and the money is subscribed to enlarge it.

Central South Conference (Welsh) met at Nebo, March 14, 15. There were eight sermons by Rev. Messrs. W. O. Jones, D. B. Jones, C. Samson and H. P. Roberts.

Rev. D. T. Thomas of East Madison Avenue Church, Cleveland, is holding a successful series of Pleasant Sunday Afternoon Meetings for working men. They are largely attended by men only. Fine instrumental and vocal music is provided, and among the speakers are Hon. H. C. White, for many years probate judge of Cuyahoga County, Defos Everett, assistant chief of the Brotherhood of Locomotive Engineers, and other well-known men. The meetings are widely advertised each week by posters and circulars.—The South Church has had no regular pastor for several years, but it keeps up all departments of church activity and secures Welsh and English supplies for its pulpit. It has several singing classes and a famous singing society. It has a fine building with no debt, nearly 200 members and is an inviting field for a pastor who can preach Welsh and English with equal facility. It is the only Congregational church in what was formerly the town of Newburg, and it has a wide field for usefulness.

Euclid Avenue Church, Cleveland, inaugurated

its Church Music Society with a public meeting, at which a fine musical program was presented and an address was made by Rev. J. W. Malcolm, D.D., of the First Church.—One hundred and ten members of the Bolton Avenue Presbyterian Church, with their pastor, Rev. R. A. George, have withdrawn and organized the Trinity Congregational Church. Failing to secure a building which had been promised them, a frame chapel was constructed in two days and the new church held its first services on Easter Sunday.

Illinois.

At Ottawa a general quickening of the church and many conversions are the outcome of a series of special meetings, conducted by Rev. W. F. Day, the pastor.

The Central East Association held its annual session in Roberts, March 19-21. Rev. C. A. Moore, D.D., preached the opening sermon. The association took decided grounds on the saloon question and on the duty of each church to contribute to each of our six benevolent societies. Secretaries Hitchcock, Herrick and Wiard represented, respectively, foreign missions, the Education Society and home missions. Rev. H. C. Scotford spoke for the A. M. A. and Rev. C. A. Mack for the Sunday School Society and the Ministerial Relief Association. The reports from the churches were encouraging. The woman's missionary hour was interesting and resulted in arrangements for an all-day missionary meeting in the near future.

Indiana.

The Northeastern Association met at Orland, March 27, 28. Rev. T. R. Edgerton was dismissed to Illinois. It was essentially a laymen's meeting, the program largely consisting of carefully prepared addresses, and the advantage of looking at matters from the practical, common sense point of view of clear-headed and intelligent members of our churches was demonstrated. Rev. W. E. C. Wright and Supt. E. D. Curtis presented the A. M. A. and C. H. M. S. work. One new church, the South, at Fort Wayne, was received into membership.

The C. C. B. S., including the Albany fund, has aided in building forty-five church edifices, two of which have been sold; \$31,419 have been expended. The amount refunded has been \$5,242, the largest contributor being the Terre Haute First Church, which has given \$1,602. The society has aided in building five parsonages, loaning for that purpose \$1,550, of which \$958 has been returned.

Michigan.

The gains in church membership in the State for 1893 will exceed 2,000, instead of 1,600 as formerly reported—a gain of eight per cent.

A Sunday school with seventy-five members has been started near Lincoln Park, Grand Rapids, which will probably grow into a church soon.

Rev. J. E. Arney of Middleville and Irving will remain with these churches after a successful year, in which both churches have grown in membership and spiritual strength.—Rev. W. H. Underhill of East Paris has removed to East Grand Rapids, but will still preach at the former place.

The revival meetings held recently in Calumet under the lead of Mr. H. Cordiner were union meetings, and not held by Congregationalists only.—The Methodist Episcopal and Congregational churches at Bancroft are holding union revival meetings under the lead of Evangelist Flemming of Detroit.

Lansing Association met at Stanton, March 26, 27. The Financial Duties and Privileges of the Church, The Decalogue: Its Nature, Designs and Announcements, Congregationalism *versus* Episcopacy, and Education in Christian Citizenship were discussed. The missionary societies were represented by five secretaries and Dr. Pauline Root of India.

Lake Superior Association met at South Lake Linden, March 27, 28. The chief topics considered were, Consolidation of Benevolences, Church Union from a Layman's Standpoint, and Emotion or Energy, Which, Neither or Both. There was a symposium by church clerks and other laymen on What Our Church Most Needs. It was pre-eminently a layman's meeting. The church at South Lake Linden has not been organized long enough to be in the last Year-Book, but it had a house of worship in which to entertain the conference and was able to make ample provision.

Supt. W. H. Warren has begun his work and may be addressed at Lansing. He is visiting the spring associations.

Port Huron church prospers under its new pastor, Rev. T. E. Chalmers, and has recently received over forty to membership. As many more are expected at the next communion. A new church is about to be organized where a mission has been carried on for two or three years.

Twenty members were received in Rev. Peter Schermerhorn's first year's pastorate at Tawas City, and union meetings without an evangelist were held with great profit.—Thirty-six, all but three on confession, were received to membership by the church in Fremont, March 11, as the result of the special meetings held by the pastor, Rev. Henry Marshall.

In Rev. I. A. Shanton's first year at Carson City there have been thirty-two additions, mostly heads of families, and the congregations have been the largest in the history of the church. His sermons against the Louisiana Lottery made some startling disclosures concerning its work in Carson City and drew crowded houses.

Four weeks' union meetings at Flat Rock resulted in eighteen additions to the church and the organization of an Endeavor Society with forty-two members. The pastor, Rev. H. O. Parker, held special meetings also at Rockwood, with good results.

The State Branch of the W. B. M. I. met at Lansing, March 28, 29, with a large attendance. The president, Mrs. J. Estabrook, reminded her hearers that Michigan Branch had now attained its majority, and that it was organized at Lansing in the old State capitol. Seven missionaries have been adopted by the society, which becomes responsible for their support. The treasurer reported that \$7,314 had been contributed of the \$10,000 which had been planned to raise. Miss Wright of Marsovan, Turkey, Dr. Pauline Root of Madura, India, Mrs. Seeley of Turkey and Miss Mary Porter of China presented the "need of the most needy." Mrs. President Angell of Ann Arbor succeeds Mrs. Professor Estabrook of Olivet as president of the branch.

THE WEST.

Iowa.

The church at Lyons, Rev. C. W. Wilson, pastor, received twenty-four new members Easter morning, making a total of about sixty received during Mr. Wilson's pastorate of a little over a year and a half.

The Gomer church (Welsh) has been strengthened by the addition of fourteen to membership, eleven on confession.—Within a few weeks the accessions to the Mason City church have been over fifty.

During the few months of Rev. A. J. Belknap's pastorate at Farmington twenty-three have been received to membership. For the past six months the congregations have averaged not less than 200.

Twenty-one were admitted to the Marshalltown church, Easter Sunday. Those uniting were mostly young people who came on confession.—During the three years of Rev. C. P. Boardman's pastorate at Humboldt there have been 175 additions.

Rev. W. B. Pinkerton of Rock Rapids is making a successful effort to enlist men in the work of the church. Special meetings are now in progress under the leadership of Evangelist M. D. Hartsough.

The church in Miles, Rev. D. D. Tibbets, pastor, received to membership thirty-three on confession and two by letter, March 18. This large ingathering followed a series of special meetings conducted by Evangelist J. H. Lippard, and nearly doubles the membership.

Minnesota.

The Second Church at Brainerd, pastorless for several months, is blessed with a revival and conversions. Arrangements are being perfected to put the church under the care of Rev. G. F. Morton of Randall.

During Rev. H. B. Harrison's pastorate of two years and a half at Barnesville, which closes this month, the membership has grown from twenty to seventy, self-support has been reached, and during the summer preaching in several neighborhoods and three Sunday schools has been maintained.

Nebraska.

Rev. J. S. Smith has been assisting neighboring pastors in evangelistic work and has held successful meetings at both his churches, Sargent and Wescott.

Two homes of home missionary pastors have been sadly afflicted during the month of March, Rev. Edwin Martin of Bloomfield and Rev. D. F. Bright of Taylor having been called to bury their wives.

The Easter service at the Hillside Church, Omaha, was made a special communion season and twelve persons, nine on confession, were received. Among them were several marked cases of conversion which occurred during the meetings, in which the pastor, Rev. G. J. Powell, was assisted by Dr. Thain of Plymouth Church. One was the case of a German rationalist, who made a hearty surrender of himself to Christ. The Hillside Church now has one of the largest Sunday schools in the city, and is active in all departments. Arrangements are about completed to secure the loan from the C. C. B. S. on church and parsonage, which completely disposes of all other debts.

Colorado.

The church at Newcastle held extra meetings in February. There were several conversions and the church was quickened. Financially, it is having a hard struggle, as most of the miners have been out of work for five months.

At Whitewater the Christian Endeavor and mid-week prayer meetings have largely increased in attendance and interest since the coming of the new pastor, Rev. C. E. Kirtland.

Mr. F. L. Johnston has entered upon pastoral charge of the Leadville church, which has been for several months without a pastor.

The church at Lyons, Rev. Henry Harris, pastor, is building a substantial stone meeting house.

Rev. H. M. Skeels has lately moved into the new parsonage at Fruita.—A church and parsonage have also been built at Steamboat Springs through the indefatigable labors of the pastor, Rev. J. W. Gunn.

PACIFIC COAST.

Washington.

The church in Snohomish, Rev. W. C. Merritt, pastor, received forty-four persons to membership March 11, forty on confession.

OTHER CHRISTIAN WORK.

The Metropolitan Tabernacle, London, Eng., has finally elected Rev. Thomas Spurgeon to be its pastor. The hold which Rev. Dr. Pierson still has on the church was shown by the fact that 649 votes were cast for him, though undoubtedly without his knowledge or consent. Mr. Spurgeon received 2,027 votes.

Rev. George T. Dowling, D.D., for twelve years pastor of the Euclid Avenue Baptist Church, Cleveland, then pastor of a Dutch Reformed church in Albany, N.Y., and more recently a Congregationalist, has been confirmed by Bishop Lawrence of Massachusetts and expects to enter the Episcopal ministry. He has not held a Congregationalist pastorate, but has been in the lecture field for the last three years.

The Bible Study Union, which is the name now attached to the series of Sunday school lessons inaugurated by Rev. Erastus Blakeslee, has announced its plans for a graded system, which provides three series of lessons for children, each covering one year, three historical courses, a series of doctrinal courses and still another which shall be supplementary to all the previous courses. The Bible is divided into three portions—the Gospels, the rest of the New Testament and the Old Testament—and it is expected that each pupil having completed the first course of three years will be advanced to the next grade and so on. A complete series of helps and periodicals is provided to assist in the study of these lessons, and a lesson committee has been organized with President W. J. Tucker for chairman and Prof. P. A. Nordell as secretary. Among the other members are Prof. Arnold Stevens, Dr. J. E. Twitchell, President C. F. Thwing, Mrs. Alice Freeman Palmer and Miss Lucy Wheelock.

WEEKLY REGISTER.

Calls.

BAILEY, Henry L., declines call to Fifth Church, Washington, D.C.
BEARD, Reuben A., declines call to Pilgrim Ch., Nashville, Tenn., and accepts call to Mo-rhead, Minn., in connection with properties at Fargo, N.D.
CABLE, George A., Stewartville, Minn., to missions in West and North Mankato.
CHAMBERLIN, James A., declines call to Faribault, Minn.
COREY, Ephraim M., Raymond, Wis., to Royalton, Conn.
EARL, Theophilus R., Buena Vista, Col., to Chula Vista, Calif.
GOODSELL, Dennis, Murphy's, Cal., to Lodi. Accepts for six months.
HARLOW, Lincoln, Coventry, Vt., to Post Mills and West Fairlee. Accepts.
HOYT, Hiram L., Phoenix, N.Y., to Oxford. Accepts.
KIRKLAND, Miss Jessie, to Endicott, Wn. Accepts.
LATHAM, Ernest R., Fairport and Richmond, O., to Toledo, O., declines call to Fort Dodge, Ia.
NOTT, J. Lee, Middletown, Ct., to Cumberland, Wis.
PALMER, Edward G., Oxford, Mich., to Covert. Accepts.
PARKER, Fred W., Hubbard, Ore., to Challis, Idaho. Accepts.
PEASE, Clarence H., East Hartland, Ct., to Weston, for City, Neb.
PHALEY, N. M., Bakersfield, Cal., to Island Pond. Accepts.
PROCTOR, Henry H., Yale Seminary, to First Ch., Atlanta, Ga. Accepts.
SAGE, Charles J., Olivet Ch., St. Paul, Minn., to Rising Sun, Ch., Burlington, Vt.
STEVENS, William D., accepts call to Hancock and Lake Emily, Minn.
THOMAS, Thomas P., Huntsburgh, O., to Second Ch., Toledo. Accepts.

Ordinations and Installations.

WOOLWORTH, William S., March 22, Forest Ave. Ch., New York, N.Y. Sermon, Rev. H. A. Stimson, D.D.; other parts, Rev. Messrs. S. H. Virgin, D.D., William Kincaid, D.D., W. T. Stokes, F. A. Snyfield, W. T. McElveen and J. B. Clark.

Resignations.

BARY, Emi B., Central Ch., Bangor, Me.
BRIER, John W., Lodi, Cal.
CUTLER, Calvin, Auburndale, Mass.
HARBUUT, Robert G., First Ch., Searsport, Me.

MUMBY, Robert, Dinsdale, Io.
PORTER, Charles W., Winthrop, Me., and returns to
Caribou.
REILLY, J. Edward, Dundee, Ill.
SANBORN, D. Lee, Fremont, Ind.
Churches Organized.
CHICAGO, Ill., West Pullman, March 25. Twenty six
members.
GLENVILLE, Mass., March 29.
CLAYTON, Wyo., March 11. Eleven members.
CLEVELAND, O., Trinity. One hundred and ten mem-
bers.
HOT SPRINGS, S. D., March 2. Seven members.
LINCOLN, Okla., March 9. Seventeen members.
SAN FRANCISCO, Cal., Seventh Ave., recognized
March 13. Twenty-five members.

ADDITIONS TO THE CHURCHES

Conf. Tot. *Conf. Tot.*

CALIFORNIA.		MINNESOTA.	
Alameda,	—	9	Minneapolis, Lowry
Alpine,	—	19	Hill,
Berkeley, First,	2	6	St. Anthony Park,
Bueno Park,	1	5	MISSOURI.
Claremont,	—	3	
Likely,	—	5	St. Louis, Bethlehem
Petaluma,	6	8	Government,
Sierra Vista,	—	5	First,
Sierra Madre,	—	3	Memorial,
ILLINOIS.		3	Olive Branch,
Bowen,	—	28	Springfield, Pilgrim,
Chicago, Milliard Ave.,	—	28	6 7
West Fullman,	26	NEBRASKA.	
Elwood,	39	Blinden,	8 9
Farmington,	46	Columbus,	4 5
Galesburg, First,	—	Eustis,	— 16
Naperville,	22	Exeter,	2 6
Waverley,	15	Hay Springs,	— 6
INDIANA.		Lincoln, First,	1 3
Cedarwood,	25	Omaha, St. Mary's Ave.,	5 8
Dunkirk,	5	Wallace,	10 11
Indianapolis, May-	6	West Hamilton,	10 10
flower,	4	NEW YORK.	
Micksville,	5	5 Aquabogue,	9 9
Blugeville,	2	5 Camden,	19 21
IOWA.		East Bloomfield,	2 4
Bassett,	4	Java,	25 27
Cherokee,	12	9 New York, Pilgrim,	11 12
Councilbluff,	6	13 Rodman,	7 8
Clear Lake,	6	6 Syracuse, Good Will,	20 23
Creston,	12	12	
Decorah,	3	BURTON, OHIO.	
Elton,	4	5 Burton,	10 16
Elton,	48	6 Cincinnati, Walnut	—
Gilman,	21	5 Hills,	12 22
Gomer, Welsh,	11	14 Mansfield, Mayflower,	— 54
Harmony,	6	11 Wellington, Welsh,	— 16
Mason City,	21	OREGON.	
Miles,	40	Beaverton,	12 12
Mt. Pleasant,	33	15 Eugene,	4 4
New Hampton,	18	18 Portland,	24 24
Onawa,	2	4 Hoodview,	24 24
Pleasant Prairie,	21	5 Hubbard,	15 15
Shenandoah,	10	15 Independence,	21 21
Sioux City, Pilgrim,	—	14 Portland, Hassalo St.,	4 4
Westport,	7	23 Sunnyside,	4 4
		SOUTH DAKOTA.	

MAINE.		SOUTH DAKOTA.	
Belfast,	8	Aberdeen,	— 15
South Paris,	8	Dakota,	9 9
	8	Henry,	12 19
MASSACHUSETTS.		Hot Springs,	— 1
Cambridgeport, P-11-	5	Lake Preston,	11 11
grin,	8	VERMONT.	
Chelsea, Central,	8	Weila River,	30 36
Monterey,	4	Williston,	1 4
Woburn, North,	4	WASHINGTON.	
MICHIGAN.		Allen's Siding,	— 12
Ann Arbor,	4	Cintra,	— 1
Ann Arbor,	10	Everett,	3 8
Carson City,	—	Marysville,	— 29
Cheboygan,	8	Schoonishom,	40 44
Clinton,	10	Walla Walla,	4 7
Flint Rock,	18	WISCONSIN.	
Franklin,	35	Coloma,	20 29
Freeport,	7	Hayward,	— 38
Fruitport,	7	OTHER CHURCHES.	
Grand Rapids, Park,	7	Albuquerque, N. M.,	3 5
Smith Memorial,	7	Altoona, Kan.,	— 6
Hilliards,	9	Coaldale, Pa., Second-	— 17
Irvings,	5	Lincoln, Okl.,	— 17
Kilmazoo, First,	29	Misoula, Mont.,	15 15
Middleville,	28	Newport, Ky., York	— 21
Port Huron,	44	St.	52
Reed's Lake,	3	Toronto, Ariz.,	7 7
Tawas City,	10	Walpeton, N. D.,	— 28
Wayne,	25	Wilimantic, Ct.,	25 28
MINNESOTA.		— 10 Churches with two	2 6
Anoka,	4	or less,	
Barnesville,	9		

Total: Conf., 1,194; Tot., 1,962.
Total since Jan. 1. Conf., 7,155; Tot., 13,336.

BIOGRAPHICAL.

PROF. JOHN M. ELLIS.

The friends of this well-known instructor in Oberlin will be pained to learn of his death, March 29, at the age of sixty-three, in the invalid room of the Grand Trunk Depot in Chicago. He was on his way home from California, whither he had been in the hope of regaining his health. But he was too feeble on leaving Oberlin to obtain much benefit from a change of climate. His wife and son were with him at the time of his death, and friends in the city gladly furnished such assistance as was needed. In the death of Professor Ellis Oberlin College loses one of its best friends, one of its most devoted teachers, one of the men who, putting the work of more than a generation into it, has brought it up to its present commanding position. He was born in Jaffrey, N. H., was graduated from Oberlin Seminary in 1857, and the following year entered upon the professorship of Greek in the college, with which he continued to be identified, in one capacity or another, for more than thirty-five years. He married Minerva E. Tenney of Oberlin. Several times he served as mayor of the city. None knew him but to respect and honor him. His ideals of duty were lofty. In the service of his Master he counted no sacrifice too great. The writer of these words will not soon forget the work he did among the soldiers in the armies of the Po-

tomac and the James, and at Richmond just after the surrender, nor the interest he took in the social questions which even then were beginning to press for a solution. He was one of the men who believed in the adequacy of the principles of the gospel for the settlement of all difficulties. FRANKLIN.

REV. ALBERT L. PARSONS

Of New Ipswich, N. H., who died on Easter Sunday, at the age of fifty, was a native of North Yarmouth, Me. Coming to Lowell in early life he was employed in one of the large mills, and was apparently the hopeless victim of an appetite for strong drink, but, becoming interested in religion, he entered upon a struggle to free himself, and after a hard battle was completely victorious. Often when burning up with thirst he would go to his pastor, Dr. Smith Baker, and ask to be allowed to stay in his house until the craving was alleviated. Sometimes he would ask the secretary of the Y. M. C. A. to spend the night with him lest he yield to his appetite. By these means and by earnest prayer he obtained full deliverance, and the joy of freedom led him to express his gratitude in public services. Finding that he had a rare facility of expression and a real spiritual fervor, his pastor encouraged his efforts and at last sent him to Vermont in response to a call for evangelistic help from the country churches. As calls to preach increased, he at length decided to enter the ministry, was ordained at the First Church, Lowell, Sept. 29, 1892, and has served the church in New Ipswich, N. H., since that date. Although severely ill he attended the prayer meeting on Good Friday evening and had prepared an Easter sermon. But shortly before the hour of service he was called to his reward. Funeral services were held in the First Church, Lowell, March 28, conducted by Rev. G. F. Kenngott and Dr. Smith Baker. He leaves a widow and two daughters.

CURRENT THOUGHT.

AT HOME

AT HOME.

President Harper of Chicago University has been of late much criticised, and in some cases misinterpreted by the press, on account of a course of lectures which he has been giving on the Old Testament. By way of reply he has stated his position in the *Biblical World* for March. The summary of his belief on the subject is as follows: "(1) the Hexateuch, which furnishes us the immediate material for our investigation, is a part of a special divine revelation. (2) This revelation, according to its own testimony, was given gradually in an accommodated form, being thus adjusted to the needs and capabilities of the people to whom it first came. (3) Of necessity the limitations of one kind and another were marked and numerous, the material being, in the nature of the case, in many respects imperfect. (4) According to the claims of the Bible itself, we are to expect in it moral and religious truth, not historical or scientific truth. (5) The literary form in which this portion of the divine revelation now appears is a compilation of four distinct documents, no one of which goes farther back than 950 B. C., it being maintained, however, that the essence of the material is Mosaic in its origin, that it is all the outgrowth of Mosaic material and that it everywhere breathes the Mosaic spirit."

The *Outlook* has a pertinent editorial on Woman's Suffrage, insisting that suffrage is not a privilege to be enjoyed but a duty to be performed. The safety of our popular government and the purity of the ballot are threatened constantly by the indifference of those on whom is laid the duty to vote, and by the willingness of those who regard voting as a privilege to sell their votes for offices for themselves or their friends, or even for cash: "The question whether women shall vote is not, Shall a privilege be extended to them of which they are now deprived? but, Shall a duty be laid upon them from which they are now exempt? For it must not be forgotten that if a woman *may* vote she *must* vote. And not only must she vote, she must acquaint herself with public questions and be prepared to vote upon them independently and intelligently. America has already too many selfish, indifferent and unintelligent voters. She has too many men who might exercise a wide influence on the votes of others, who do not take the trouble even to cast their ballot. If the suffrage is extended to women, and they do not accept it as a sacred duty, the only result will be a great accession of unintelligent voters, swayed by party passion, domestic influence, or sectarian and ecclesiastical counselors, and a great abstention from the polls of the women whose votes would really count on the side of wisdom and virtue."

This eminent writer of Pilgrim stories died at her home in Boston, March 30, at the age of sixty-three. Among her ancestors were Governor Bradford and Miles Standish, and the letters and journals of their descendants furnished Mrs. Austin with the material for her admirable stories of early colonial days. Although she began to publish her writings as early as 1859, she achieved no literary distinction until 1881, when she opened the rich historic vein from which were mined *The Nameless Nobleman*, *Standish of Standish*, *Betty Alden* and other books of similar character. Mrs. Austin's sympathetic insight into Puritan traits and manners enabled her to treat the subject with rare skill, and her books will be likely to have enduring fame.

Mr. Curtis, who died March 29, was born in Water-
town, Mass., Nov. 12, 1812, and graduated at Harvard
in 1832. For the most of the time during the next
forty years he practiced law in Boston. As United
States Commissioner in 1851 he returned Thomas
Stamps, a fugitive slave, and incurred in conse-
quence the hatred of Abolitionists. He was one of
the lawyers in the famous Dred Scott case. He was
an intimate friend of Daniel Webster and wrote his
biography. Since 1862 he has resided in New York
City and has been counsel in several noted patent
law cases. During the last ten years he has not
practiced. He has been a prolific author, writing a
number of important historical, biographical and
legal books.

dividual respectability. It is the tyranny of darkness and of crime. It is a tyranny which results in destroying the only weapons with which it can be overthrown, namely, votes."

Rev. Dr. G. P. Mains, in the *Methodist Review*, gives some interesting facts concerning the influence of the churches in American cities. He finds that Roman Catholics in the four largest cities comprise about one-fourth of the population and Protestants only a little more than one-eighth. In cities of from 100,000 to 500,000 the proportion of Catholics remains about the same, while Protestants are one-fifth. Protestant churches are strongest in the country, and their strength diminishes as they approach the great centers of population. Dr. Mains says: "The facts show that the growth of the city tends more and more to carry it away from the control of the evangelical agencies. There is in this fact that which should stir the heart of the American church as with a trumpet of alarm. . . . The city is upon the throne. It is the dictator of the world's destinies. Its rule will be more mighty tomorrow than it is today. . . . A distinctively Christian civilization in this country, as a matter of manifest destiny, must rise or fall according as it shall show itself a dominant or a failing force in the life of our cities."

GLEANINGS FROM OUR MAIL BAG.

THOSE QUESTIONS ONCE MORE.

The rejoinder of Rev. R. W. Brokaw to my note in Gleanings, regarding written examinations of candidates for church membership, does not appear exactly to apprehend the spirit of the criticism passed upon the list of questions submitted. The objection is not to a written examination *per se*, which may have great advantages, but only to the form of examination suggested, over which, I opined, an oral examination, properly conducted, would possess "overwhelming advantages." The answer, "Our questions suit us," is good so far as the church using them is concerned, but it was not as a test of their fitness for use in their author's church that they were submitted to the public. Whether the question on the atonement "treads on the corns of our critic's loose-jointed theological foot" or not, the objection against it, which is general, is that no church has a right to make any theory of the atonement, or of inspiration or of any other question on which Christians differ, a test of a Christian's right to admission to the church. That the questions have been approved by a corporate member of the A. B. C. F. M. is an interesting fact, but there are some facts in history now ancient that might lead one to question whether this in itself is proof that the questions are infallible.

THE REMEDY FOR PRESENT DISTRESS.

When I read in the *Congregationalist* of Feb. 8 the story of Two Loaves of Bread I thought, Have we no answer for the multitude of destitute ones who are asking, "What is the teaching of Christ as to the remedy for our condition?" I should like to have met those men and asked them one more question, namely, "Do you know any men, in whose Christian character you heartily believe, church-goers, faithful to the prayer meeting and the family altar, who are in your condition?"

I was once employed as a visitor among the poorer classes in the neighborhood of a mission Sabbath school. Money was often given me by the rich to alleviate the distresses of the needy and to enable them to go in decent attire to church and Sabbath school. I knew intimately the character and circumstances of many poor families. The experience so gained, and much acquired since, has made me feel sure that David did not speak without knowledge when he said, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread."

I have found many who had "once been members of a church," many who "go sometimes to church," many who "would go if they could dress like other folks"—never one who was regularly in the house of God, constant at the prayer meeting, and at whose family altar rose daily incense of prayer and praise, brought to beggary. I do not deny that some of the latter class may be out of employment, and subjected to hardships and privations. They may even need the assistance of their more prosperous brethren at times. But they do not need to ask it.

I have questioned the pastors of large city churches on this point, and found that their experience coincided with my own. I remember one poor young widow, left with two

little children, who was always in her place at church with both her boys and usually at the prayer meeting with the elder at her side. "I want my boys to be Christians," she said. "I am not so anxious about anything else. I am determined to bring them up to go to church and Sabbath school. . . . Yes, to be sure, it is hard sometimes to keep them in clothes and shoes fit to go, . . . but when I get into a tight place I just tell the Lord about it. He generally sends what I need. If He doesn't He shows me a way to get along without it. It's wonderful how many things a body can do without and still keep well and strong and middlin' respectable." This widowed mother lived to see her boys occupying positions of trust and honor in the church and community.

In another church is a widow, who was left penniless with three little boys, all under nine years old. She had no resource but the hard labor of washing, but every Sabbath, almost without fail, for ten years I have seen her in her place in the house of God with her three boys beside her, always attentive, well behaved and always in decent attire. She has proved herself so worthy of respect that it is accorded to her on every hand. Her boys are a credit to any mother and are welcome visitors in our Christian families, and growing into an honest, upright, noble manhood.

Two or three years ago an accident made washing impossible, but she was not "forsaken," nor were she or her children seen "begging bread." Kind friends—and the Christian church is the place of all others to find and to make such friends—were ready and glad to give a lift over this hard place. Gifts were offered with such hearty friendliness and sympathy that they could not hurt the recipient. Situations were found for the elder boys where they could earn a little.

Hardships? Privations? Yes, indeed, the righteous poor may know plenty of these. Our Saviour has not promised us ease and luxury but "tribulation." But—forsaken? beggary? Never!

What, then, would I say to those men who come asking, "What are Christ's teachings concerning the remedy for our present condition?" I would say that the Bible is full of promises, given by One who is able to perform and whose word cannot fail. I would make them know, and feel, if I could by God's help, that it is because they stand aloof from their Father, and do not look to Him for help, nor obey His commandments, that they are left to beg their bread. Is this a mistaken view? Will some one give their experience if they have found such left to beggary?

JOY ALLISON.

PEW RENTS BETTER THAN ADMISSION FEES.

My eye rests on a squib in your *In Brief* column of March 1, and I pause in my work to suggest the Brooklyn Tabernacle trustee's remark, to the effect that there was no difference in principle between charging an admission fee at the Sunday services and receiving an annual pew rent, is not a very severe indictment of the pew rental system, after all. If the said trustee had done a little more practical thinking, he would have seen that in the case of a charged admission fee a church says to the people, "Pay or stay out," while in the case of pew rentals a church says: "Come any way, and welcome. Pay if you can and will." Here surely is a very wide "difference in principle."

G. H. B.

THE TWO-WINE QUESTION.

The *Voice* stated that Professor Stuart began his study of the "two-wine theory" with the intention of showing its falsity, but ended with strongly advocating it. Is this true?

More important still, is this theory now generally accepted among Bible scholars? Is it gaining ground? Years ago, I remember, you took the opposite view. What is the present status of the question? OLD SUBSCRIBER.

Professor Stuart published a letter to Dr. Nott, in 1847, in favor of the position that two kinds of wine are mentioned in the Bible, unfermented and fermented, but we find no warrant for the assertion that he ever intended to show the falsity of that position.

We do not know any persons now living, of reputation for Biblical scholarship, who advocate the two-wine theory, as it is commonly called, which claims that the Bible commands the unfermented and uniformly condemns that which is fermented. If there are any such, we should be glad to know their names.

Dr. Henry Clay Trumbull, who once advocated this theory, says, in the *Sunday School Times*, that he "does not know of a single Hebrew or Greek scholar of eminence in Europe or America, or on the foreign missionary field, who inclines to it."

With the helps at present furnished, any person of ordinary intelligence can satisfy himself on this question, so far as the words used are concerned. He need only take Young's Bible Concordance and examine the list of passages containing the Hebrew and Greek words for wine. He will find that in the Old Testament *tirosh* usually stands for wine as a product and is commonly connected with words for corn and oil. *Yoyin* usually means wine as a drink, and is the word both for the wine which is "a mocker," not to be looked on when it is red, and for that which is used as an offering to the Lord and which "maketh glad the heart of man." In the New Testament the one word *oinos* stands for the wine which Jesus made at the wedding [John 2: 9], for that which John did not drink but which Jesus said He was accustomed to drink [Luke 7: 33-35, Revised Version], of which deacons are cautioned not to use too much [1 Tim. 3: 8] and of which Timothy was advised to use a little.

Prof. Willis J. Beecher of Auburn Theological Seminary represents the position of scholars generally as to the use of "wine" in the Bible when he says: "By usage its meaning is as definite as that of such words as 'silver,' or 'gold,' or 'iron.' Except as limited by direct context, it necessarily denotes potable alcoholic grape juice. To deny this, in the interest of temperance, is a mistake that does great harm."

WHAT MEN SAY.

— The old asceticism said, "Be virtuous and you will be happy." The new Hedonism says, "Be happy and you will be virtuous." — Grant Allen.

— Intolerance is not the offspring of any particular kind of dogmatism, but whoever says "dogmatism" says also "intolerance." — Professor Von Holtz.

— For high and sure success in the ministry, in law, in medicine, in journalism, an amount of study is now necessary very far beyond what would have sufficed a quarter-century ago. For teaching and professional positions the new demands are even more exacting. — President Andrew of Brown University.

— I must be allowed to say that, while it is perfectly true that the doctrine of the incarnation of our Lord and Saviour Jesus Christ, true God and true Man, is the foundation of the Christian faith, I cannot for the life of me see the difference between the heresy which denies that doctrine by refusing to accept the Catholic statement of the deity of Jesus Christ, and that other heresy which, though it holds that God was made man, teaches to all intents and purposes that a woman has been made God. — Bishop Doune of Albany.

— The censors of modern literature are continually crying aloud for a new message. Where is the new prophet who will give peace to our souls? A very short time ago Browning's was the new message, Whitman's, Emerson's, Carlyle's, Ruskin's, Tennyson's. Was ever age more rich in prophets and in great messages? But what have we done with them? Have we realized them in our lives, quite used up every available particle of their wisdom? And yet here are we, hungry and clamoring again. The truth is that the men who cry out for new messages mean, rather, new sensations of doubt. It is not peace they want, but new perplexity. It seems so childish to our cultivated intelligences to say, Love God and love one another. The old prophets babbled that long ago. Yes, and the prophets to come will but repeat the same message in other forms. Truth always comes, as Christ came, in the garb of absolute simplicity. He seems a mere child or pleasant person. The learned doctors will have none of Him. Love God and love one another! Is that all? That have we known from our youth up. Yet is there nothing else to say? — Richard Le Galienne.

WHAT BRANCHES OF FARMING PAY THE BEST?

BY HON. JAMES F. C. HYDE.

This is a hard question to answer, so much depends upon circumstances. If this question should be asked in the town of Arlington near Boston, no doubt the answer would be promptly given, market gardening. Again, the answer might be in some other localities, the producing of milk, raising fruit, hay, stock, etc. Possibly the answers we shall attempt to give may not be satisfactory to all who read this article, for there are "many men of many minds."

There can be little doubt but that market gardening, when the land is suitable and well located near a good market, is one of the most profitable branches of agriculture. To make it profitable one must know his business, for he cannot take it up without knowledge and expect to succeed any more than he can take up some branch of mechanics without some previous training. To insure success he must have land adapted to some of the leading vegetables desirable for market—several of them, if possible. Then he must treat the land in such a manner, by the free use of fertilizing material and cultivation, as to enable it to produce heavy crops of the best quality that will command the highest price and ready sale. All this means that one must have considerable capital even if he can hire his land, and it is far better to own it.

When the land is secured, stocked with tools, machines and plenty of dressing for the land, the important question is, What shall one raise to get the most profit? If the soil be light and early, asparagus may be planted that in three years will give a good yield and, if properly cared for, will continue to be a source of profit for many years. This, under favorable circumstances, we regard as one of the best paying crops the market gardener can raise, considering the moderate amount of labor expended. Of course, in connection with every first-class market garden, there must be more or less glass, either in the form of sashes for hotbeds or regular hothouses, where lettuce, radishes, cucumbers and other vegetables can be raised, as well as cabbage and other plants to be set out later in the season in the open ground.

All these are profitable in the main, though perhaps not every year. If one's soil be rather moist and rich the onion crop can be made profitable. We have known eight to ten hundred bushels of onions to be raised to the acre, though half of either amount will pay well nearly every year. This is a favorite crop with many who have suitable land.

The same soil that will produce a good crop of onions is also well adapted to the growing of celery, which is generally a paying crop either when grown with onions or separately. Some farmers prepare their land for onions and sow the same, leaving every fifth row to be sown with celery seed. Both are cultivated and kept free of weeds, and when the onion crop ripens and is taken off the land is cultivated for celery as though no other crop had been grown. Another crop that can be raised on such land to profit is rhubarb, and especially when the land is rather early, so that the product can be put into the market while the price is high.

There are many other things that can be raised to keep the market wagon going perhaps every day, but one must not lose sight of the fact that the more there is carried off the more there must be brought on by the manure wagon, or, to reverse it, the latter must go often to enable the former to do so. We answer, then, market gardening pays the best under favorable circumstances.

Some are not situated so they can raise vegetables for a neighboring market, and all such wish to raise the crops that will pay the best. No doubt in the Dakotas the best crop is wheat. In Iowa, and some other of the Western States, the great and profitable crop is

corn. In the Interior, Middle and New England States, remote from market, stock raising to some extent, with producing milk for cheese factories and creameries, forms a profitable branch of farming. The apple crop in some portions of the country is a good and paying one, and must continue to be.

On certain lands not especially adapted to other crops, but suitable for the raising of hay, one may reap good profits. On reclaimed meadow, naturally rich and kept so by yearly dressing, one may raise in two crops three to five tons of hay to the acre; while there are those who laugh at the idea of raising as much as this per acre, we know of more than one farmer who has produced over five tons to the acre, and one who is willing to make oath that he has produced six tons to the acre at two cuttings.

This is one of the best crops to raise if it will yield one-half of the largest amount named, for it almost always commands a ready sale at good prices if the quality is good. With the facilities for getting hay to market, even from considerable distances, it will be seen that this is one of the branches of farming that pays. The raising of milk for the cities and large towns, if one is within even forty or fifty miles of some large city and not far remote from a railroad, is a fairly profitable business and one in which many engage.

We cannot wholly omit from our list the small fruits, where one is well situated as to soil and market. There is a good profit, taking one year with another, in growing strawberries and currants, and for a neighboring market raspberries. A good deal of money may be taken from the land when properly treated. It must be kept in mind all the way along that the highest success only comes to those who produce the very best in their line, whether it be stock, fruit, vegetables or hay, or whatever it be. If the best will not pay surely the inferior will not, and it costs but little, if any more, to produce the former than the latter. Every intelligent farmer can post himself and come to the front if he will. His calling is surely worth the effort, and the wonder is that so many are willing to plod along in the old ways, perhaps no longer profitable, when there is a better within their reach.

Get rid of the notion, if you have it, that education is identical with knowledge of books. Books—good books—are of immense value; they are important means of education. But education is the unfolding of our entire nature—of mind, heart, conscience and will—into strength, efficiency and beauty. It is not what you have that determines whether or not you are educated, but what you are.—*Philip S. Mozom.*



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Among the letters lately received is one from Dr. Ira H. Fiske of Montpelier, Vt., a man who stands high in his profession and who is well and favorably known in the Green Mountain State. Read it below:

"Montpelier, Vt., Feb. 20, 1894.

"Messrs. C. I. Hood & Co., Lowell, Mass.:—Gentlemen:—While I am not an advocate of patent medicine as a rule, yet I have known of fine results in many instances in the use of Hood's Sarsaparilla.

"And I think it ranks high in the list of proprietary medicines. Therefore I conscientiously

Hood's Sarsaparilla Cures

recommend it as a Spring Tonic and Invigorator. You are at liberty to publish this if you so desire.

"Respectfully yours,

"DR. IRA H. FISKE.

"Walton's Block, Montpelier, Vt."

Hood's Pills cure liver ills, constipation, biliousness, jaundice, sick headache, indigestion.

WALL PAPERS Send 10c. for postage & we will mail you a beautiful line of samples and book of instructions how to paper. We retail at wholesale prices. Agents and paper-hangars send \$1.00 for large books.
R. B. BHADLEY, 704 Grand Ave., New Haven, Conn.

A Threshold Fact.

Our original ancestor—not the arboreal one, but the cave-dweller—doubtless gave much attention to the entrance to his abode.

We follow in his footsteps, but fail to catch his spirit. We build porte-cochères for show, but neglect the real adjuncts of Hall comfort. Of all apartments the entrance Hall is usually the darkest and the smallest. This is a reason for extra furnishing, but never an excuse for none.

To make the case more aggravated, Hall Furniture costs almost nothing and is to be found in a multitude of sizes, shapes and styles, in both light and dark woods. A very few dollars will make this Opening Chapter of your house to be beautiful, attractive, and typical of its owner's unquestioned hospitality.

BOSTON SUPERINTENDENTS' UNION.

The meeting of the Sunday School Superintendents' Union in Berkeley Temple, Boston, last Monday evening, was exceptional, both in point of attendance and interest. The topic, The Relation of the Christian Endeavor Society to the Sunday School, naturally attracted a large number of young superintendents and teachers. The principal address, by William H. Emerson, was followed by short, pithy speeches from nearly thirty others, who made several practical suggestions of much value to the work. In one school there is organized a Christian Endeavor class, the members of which keep one week in advance of the regular lessons and hold themselves in readiness to act as substitute teachers if needed. Other ways of helping by bringing in new pupils, canvassing the town for non-attendants at church, calling upon absentees, etc., were also emphasized.

HOME MISSIONARY FUND.

A Friend, South Lincoln.....	\$10.00
Miss C. E. Campbell, Hartford, Ct.....	2.00
Theron Upson, Hartford, Ct.....	2.00
C. M. B., Hillboro Bridge, N. H.....	2.00
Miss M. A. Simpson, West Somerville.....	6.00
Mrs. H. G. Work, Providence, R. I.....	2.00
Miss C. E. Bodwell, Sanbornton, N. H.....	2.00
Mrs. H. W. Williams, Dudley.....	1.00
Abbie M. Smith, Norwich, Ct.....	2.00
S. E. Bridgman, Northampton.....	2.00
E. M. Smith, No. Hampton, N. H.....	2.00

THREE MORE THANK YOU'S.

TENN., March 10, 1894.

I see that the date on my paper is moved up to January, 1895, and I write to acknowledge again, very gratefully, the kindness of some individual or of any persons through whose generosity I am enabled to receive the *Congregationalist*. I would much rather pay for it myself, but could not afford it and make other "ends meet."

KAN., March 10.

As the little boy brought the paper from the office this morning, and we noted the change on the label from 1894 to 1895, it brought joy and gladness to all our hearts. We will join in sending thanks to the one who made it possible for you to send us a blessing each week for the present year, and our prayers are that the

Lord may bless and help the donor, as the paper blesses us and helps us in Christ's work. We read the paper the week it comes to hand, and then place it in a family where it is the only religious paper except the *Sunday School Times*.

—, Mo., March 30, 1894.
I want to thank you most heartily for the change of date on my paper. Feeling that so many were probably in greater need than myself even, I had not asked for the paper to be delayed, in some way, to pay for it if it could not be continued, as it would be almost impossible to get along without it. I can hardly tell you how highly we appreciate the paper and how highly we are for its regular visits.

The pleasantest hospitality waiteth not for curious costliness, when it can give cleanly sufficiency. More cometh of pride and greater friendliness to your own ostentation than to the comfort of the guest.—Sir Philip Sidney.

For Indigestion

Use Horsford's Acid Phosphate.

Dr. W. W. GARDNER, Springfield, Mass., says: "I value it as an excellent preventative of indigestion, and a pleasant acidulated drink when properly diluted with water and sweetened."

AMERICAN CUT GLASS.

We have had in process the past few weeks the new designs of Cut Crystal Glass, and have them now for Exhibition in full table services, or separate pieces, showing the best specimens known in modern glass cutting.

The designs of Flower Vases, Flower Bowls and Epergnes and in Stem Ware, both in Crystal and in the rich color and gilt Vienna Glassware, are shown with the above.

Elegant plant pots and pedestals, and new Amplers from Mintons.

INSPECTION INVITED.

Jones, McDuffee & Stratton,
China, Glass and Lamps,
Wholesale and Retail.

120 FRANKLIN STREET.

**RAYMOND'S
VACATION
EXCURSIONS.**

ALL TRAVELING EXPENSES INCLUDED.

Parties will leave Boston as follows for
Magnificent Sight-Seeing Tours

Beyond the Rockies.

No. 1, April 23. A 75 Days' Trip through Colorado, New Mexico, California, the Pacific Northwest, Alaska, Montana, and the Yellowstone National Park.

No. 2, April 23. A 68 Days' Trip, the same as No. 1, but omitting Alaska.

No. 3, April 23. A 62 Days' Trip through New Mexico, Arizona, California, Nevada, Utah and Colorado. The Yosemite Valley may be visited in connection with either of these excursions.

No. 4, May 23. A 45 Days' Trip across the Continent and to Alaska, outward by the Canadian Pacific Railroad and homeward through the Yellowstone National Park.

The parties will travel in Magnificent Special Vestibuled Trains, with Dining Cars and all other first-class appointments.

Excursions to Washington: April 27 and May 25; to Gettysburg, May 25; to Richmond and Old Point Comfort, April 27.

A Special European Party will leave New York by the French Line, April 7.

Special Train Through Central and Northern Europe, the party to leave New York by the North German Lloyd Line June 26.

Send for descriptive book, mentioning the particular tour desired.

RAYMOND & WHITCOMB,
296 Washington Street (opp. School Street), Boston.

To CALIFORNIA and
the Midwinter Fair.
Personally Conducted
EXCURSIONS.
Write for Particulars.
JUDSON & CO., 227 Washington St. Boston

DR. STRONG'S SANITARIUM,
Saratoga Springs, New York.

A popular resort for health, change, rest or recreation all the year. Elevator, electric bells, steam, open fireplaces, sun-parlor and promenade on the roof. Suites, 6 rooms with baths. Dry tonics. Saratoga water and winter sports. Massage. Electricity, all baths and all remedial agents. New Turkish and Russian baths. Send for illustrated circular.

SOUTHERN CALIFORNIA FRUIT LANDS.

Why is the great HEMET VALLEY the best? Because, it has inexhaustible water; unsurpassed soil; unclouded skies; railroads and schools. All excursion April 14th via the Santa Fé Route. H. J. EANSOM & CO., 167 Dearborn St., Chicago.

FOR RENT ON PENOBCOT BAY.

At Camden, Maine. Superb views of bay and mountain from each cottage. Climate good. Water excellent. Drives delightful. Boating. Bathing.

Names of Cottages.	No. of rooms . . .	Stalls for horses . . .	W. C.	Bathroom and	Rooms for season, long or short
a. Seiborne	11	2	Both.	"	\$600
b. Samoset	10	5	"	"	\$560
c. Roseland	10	2	"	"	\$350
d. Hermitage	9	2	"	"	\$250
e. Hillside	5	None.	"	"	\$200
f. Bayside	6	"	W. C., no bath.	"	\$250

Completely furnished, hot and cold water. Cold water only in *f* and *g*. Apply to J. B. STEARNS, Camden, Maine.

TOURS TO EUROPE.

Send for Itineraries to Edwin Jones, 462 Putnam Ave., Brooklyn, N. Y. \$320 upwards; all expenses. Sailing June, July. **FALL TOUR TO HOLY LAND.**

OUTING IN EUROPE.

Attractive Itinerary with a thoroughly select party. Small number, conducted by myself. EDWARD FRANKLYN COLE, A. M. P. O. Box 1409, New York.

THE NEWTON NERVINE.

A Sanitorium of the highest character for nervous invalids, especially those requiring the Rest Treatment. Nine miles from Boston. N. EMMONS PAINE, M. D., West Newton, Mass.

Notices.

BOSTON MINISTERS' MEETING, Pilgrim Hall, April 9, 10 a. m. Address by Mr. James Clement Ambrose, Evanston, Ill. Subject: The Fool in Politics, or Christian Citizenship.

THE LADIES' PRAYER MEETING in the rooms of the Woman's Board of Missions every Friday at 11 a. m.

SUFFOLK SOUTH CONFERENCE, Pilgrim Church, Dorchester, April 9, 2 and 7 p. m.

ANNUAL MEETING of the Boston Alliance of Auxiliaries of Woman's Home Missionary Association, Old South Chapel, corner Dartmouth and Boylston Streets, April 12, 10:30 a. m. Rev. C. W. Sheldon will speak.

ANNUAL MEETING of the Congregational Sunday School and Publishing Society, 100 Beacon St., Hulme's Congregational House, Boston, Monday, April 16, 2 p. m., for the purpose of reporting the proceedings of the society, presenting the accounts, choosing officers and for the transaction of other business. All life members are entitled to vote, also five delegates duly attested by credentials from every State association, conference or convention of Congregational churches, and one such delegate from each Congregational church annually contributing to the society.

GEORGE M. BOYNTON, Secretary.

THE 166TH GENERAL ASSEMBLY of the Presbyterian Church in the U. S. A. First Presbyterian Church, Saratoga, N. Y., May 1, opening sermon by the moderator, Rev. Willis G. Craig, D. D., LL. D.

WILLIAM HENRY ROBERTS, State Clerk.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 701 State Building, Boston. Address applications to Rev. A. H. Quint, D. D., Congregational Library, 1 Somerset St., Boston.

APPROACHING STATE MEETINGS. Any additions or corrections should be sent in as soon as possible.

Tennessee,	Memphis,	Thursday, April 5.
Texas,	Dallas,	Thursday, April 5.
New Jersey,	East Orange,	Friday, April 17.
Oklahoma,	El Reno,	Friday, April 27.
Kansas,	Emporia,	Thursday, May 3.
Indiana,	Fort Wayne,	Tuesday, May 8.
Missouri,	Springfield,	Tuesday, May 8.
Ohio,	Cincinnati,	Tuesday, May 8.
Iowa,	Newton,	Tuesday, May 8.
Massachusetts,	Plattfield,	Tuesday, May 15.
Michigan,	Kalamazoo,	Tuesday, May 15.
New York,	Binghamton,	Tuesday, May 15.
Pennsylvania,	Johnstown,	Tuesday, May 15.
South Dakota,	Redfield,	Tuesday, May 15.
Illinois,	Oak Park,	Monday, May 21.
Rhode Island,	Providence,	Tuesday, May 29.
Vermont,	St. Johnsbury,	Tuesday, June 12.
Connecticut Assn.,	Hartford,	Tuesday, June 19.
Maine,	Bangor,	Tuesday, June 19.
Connecticut Con.,		Tuesday, Nov. 20.

BENEVOLENT SOCIETIES.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2, Congregational House, Miss Ellen Carruth, Treasurer; Miss Abbie B. Child, Home Secretary.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32 Congregational House. Office hours, 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Sarah K. Burgess, Treasurer.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts by THE MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Colt, Secretary; Rev. Edwin B. Palmer, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No. 1 Somerset St., Boston, Langdon S. Ward, Treasurer; Charles E. Swett, Publishing and Purchasing Agent, Office in New York, 121 Bible House; in Chicago, 151 Washington St.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY, D. C. Smith, D. P. Pinneo, Treasurer, 89 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South, and in the West among the Indians and Chinese. Boston office, 21 Congregational House; New York office, 105 Washington St.; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 105 Bible House, New York City.

AMERICAN EDUCATION SOCIETY.—(Carrying on the work hitherto done by College and Education Commission.) E. A. Studley, Treasurer, Offices, 10 Congregational House, Boston, and 151 Washington St., Chicago.

MINISTERIAL RELIEF.—In order to afford a little time to those aged and disabled men and women, missionaries and ministers, and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct.

FORM OF A REQUEST.

Legatees to the "Fund of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) [here insert the bequest], to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1888.

BOSTON SEAMAN'S FRIEND SOCIETY, founded December, 1821; char. 27 Hanover St.; chaplain Capt. S. S. Nickerson; furnishes loan libraries and religious reading to vessels, and distributes clothing and other necessaries to shipwrecked and destitute seamen and their families. Chapel open day and evening. Branch mission, Vineyard Sound. Contributions of second-hand clothing, weekly papers and monthly magazines solicited, may be sent to the chapel, 27 Hanover Street. Contributions to sustain its work are solicited, and remittances may be sent to B. S. Snow, Corresponding Secretary, Room 22, Congregational House.

Rev. ALEXANDER MCKENZIE, D. D., President.
GEORGE GOULD, Treasurer.
BARNA S. SNOW, Corresponding Secretary.

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1833. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance houses and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the "Sailor's Magazine, Seamen's Friend and Life Boat," &c. Contributions to sustain its work are solicited, and

remittances of same are requested to be made direct to the main office of the Society at New York.

CHARLES H. TRASK, President.
Rev. W. C. STITT, Secretary.
W. C. STURGES, Treasurer.

THE AMERICAN SUNDAY SCHOOL UNION, established 1824, organizes Sunday schools and does general mission work, more especially in rural districts. Its work is interdenominational, to help all churches of Christ. The legal form of bequest is, "I give and bequeath to the American Sunday School Union, to be used for the benefit of Philadelphia, \$1000 dollars." Contributions may be sent to the secretary for New England, Rev. Addison P. Foster, D. D., No. 1 Beacon Street, Room 85, Boston. Post office address, Box 1632.

THE excellence to which glass making has attained in this country is gratifying. No doubt American cut crystal glass is equal to the finest imported. The exhibit of Jones, McDuffee & Stratton of the best products, both foreign and domestic, is attracting many visitors.

HAVE YOU CATARRH?—There is one remedy you can try without danger of humbug. Send to H. G. Colman, Chemist, Kalamazoo, Mich., for a trial package of his catarrh cure. His only mode of advertising is by giving it away. Postage, 4 cents. Judge for yourself. Mention this paper.

RELIEVES every sort of bleeding—Pond's Extract. Do not be imposed upon by weak imitations.

The Celebrated Professor Loomis, of New York.

It is a matter of gratification to Caswell, Massey & Co. to know that the above distinguished physician has uninterruptedly prescribed their "Emulsion of Cod Liver Oil with Pepsin and Quinine" for the past eighteen years in preference to all other emulsions or plain Cod Liver Oil.

To be secure against imitations be careful to see that Caswell, Massey & Co.'s. signature is on bottle.

If your druggist does not keep it, write
CASWELL, MASSEY & CO., Established 1780,
New York City and Newport, R. I.

A Teeth Saver

The PROPHYLACTIC Tooth Brush.

Use it and you will wonder why nobody thought of it before. Like all other great inventions, it's "an application of good sense to a common want." It's the only brush that cleans between the teeth. In use, follow directions. Universally approved by dentists. Sold everywhere, or 35c. by mail, postpaid. A handsome and instructive little book free on request.

Florence Mfg. Co., Florence, Mass.

THE MODERN NURSING BOTTLE,

"CLEANFONT"

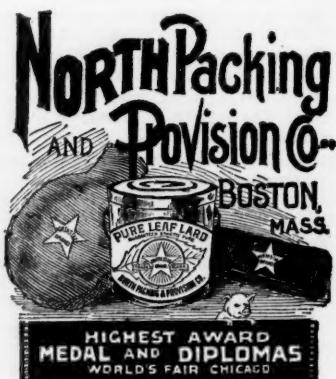
Invaluable to mothers. Easily cleaned, flows freely. Automatic Vent prevents colic. Ask to see the "Cleanfont" and your judgment will be our most active salesman.

All Druggists, 35 cents.

FOX, FULTZ & WEBSTER,
NEW YORK. BOSTON.



USE 'DURKEE'S SALAD DRESSING'



FOR PURE LEAF LARD, HAMS, BACON, DRY, SALTED AND PICKLED MEATS, BARREL PORK, PURE LARD, SAUSAGES,

FOR SOMETHING EXTRA CHOICE
TRY THEIR NORTH STAR BRAND
SURE TO PLEASE.

Why not preserve your papers?

Convenient Binder

For the CONGREGATIONALIST.

Two sizes. Size A holding 13 numbers.
Size B holding 26 numbers.

Price, carriage prepaid, either size, 75 cents.

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IT WILL SERVE THE INTERESTS OF ALL CONCERNED IF, IN CORRESPONDENCE SUGGESTED BY ANNOUNCEMENTS IN OUR ADVERTISING COLUMNS, MENTION IS MADE OF THE FACT THAT THE ADVERTISEMENT WAS SEEN IN THE CONGREGATIONALIST.

YPSILANTI BLOOD PURIFIER AND KIDNEY CURE, A SURE CURE FOR

Piles, Sciatica, Diphtheria, Nervousness, Inflamed Eyes, Liver Complaint, Bright's Disease, Dyspepsia, Catarrh, Rheumatism, Consumption, Throat Complaint, Worms, Throat, Lung Troubles, Cancers and Tumors, Erysipelas, Asthma, Scrofula, Humor, Skin Diseases, Scarlet Fever, Constipation, Salt Rheum, Diabetes, all diseases peculiar to women, and BLOOD POISON OF EVERY KIND, in extreme cases to be used in connection with the Ypsilanti Mineral Spring Water.

Price per Bottle, \$1. Six Bottles for \$5.00

SOLD BY

LEWIS SMITH, Agent,
273 Tremont Street, Boston, U. S. A.

THE IMPROVED VICTOR INCUBATOR

Hatches Chickens by Steam.

Absolutely self-regulating.

The simplest, most reliable, and cheapest first-class Incubator in the market.

Circulars free.

GEO. ERTEL & CO., Quincy, Ill.

Old Time Methods

of treating Colds and Coughs were based on the idea of suppression. We now know that "feeding a cold" is good doctrine.



Scott's Emulsion

of cod-liver oil with hypophosphites, a rich fat-food, cures the most stubborn cough when ordinary medicines have failed. Pleasant to take; easy to digest.

Prepared by Scott & Bowe, N. Y. All druggists.

"WORTH A GUINEA A BOX."

BEECHAM'S PILLS

(Tasteless—Effectual.)
FOR ALL
BILIOUS and NERVOUS
DISORDERS.

Such as Sick Headache, Wind and Pain in the Stomach, Giddiness, Fullness, Swelling after Meals, Dizziness, Drowsiness, Chills, Flushings of Heat, Loss of Appetite, Shortness of Breath, Costiveness, Scurvy, Blotches on the Skin, Disturbed Sleep, Frightful Dreams, All Nervous and Trembling Sensations, and Irregularities Incidental to Ladies.

Covered with a Tasteless and Soluble Coating.
Of all druggists. Price 25 cents a Box.
New York Depot, 365 Canal St.

It is a great annoyance.

Some **Comfort**
Ladies **Powder**
Perspire **Freely.**

removes the cause, dispels offensive odor, and perfectly cures Eczema, Bed Sores, Chafing, Itching, Erysipelas, Burns, Tender Feet, A Chafing Baby, Irritation under Truss. It ensures a clear complexion. Send 4c. in stamp for sample. All druggists, soc. a box.

Comfort Powder Co., Hartford, Conn.

COMFORT SOAP is the best medicated soap, 25 cents.

A Shining Example

OF
TRUE
MERIT.

SILVER ELECTRO-SILICON POLISH

AND
UNLIKE
OTHERS, IT

SHINES WITHOUT SCRATCHING

Trial quantity for the asking or box post-paid, 15 cts. It's sold everywhere.

The ELECTRO SILICON CO., 72 John St., New York

ELY'S CREAM BALM—Cleanses the Nasal Passages, Allays Pain and Inflammation, Heals the Sores, Restores Taste and Smell, and Cures CATARRH.

Gives Relief at once for Cold in Head. Apply into the Nostrils. It is quickly absorbed. 50c. Druggists or by mail. ELY BROS., 56 Warren St., N. Y.

Deaths.

(The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.)

BEALL—In Peterboro, Ontario, Can., March 6, Mrs. William Beall, mother of Mr. Arthur W. Beall, late of the Doshisha, Kyoto, Japan, aged 74 yrs.

BOARDMAN—In Sheffield, March 26, Levi Boardman, aged 68 yrs.

KENDALL—In Concord, N. H., March 26, Rev. Henry A. Kendall, a retired clergyman, aged 83 yrs., 7 mos. He was born in Leominster and graduated from Gilman's Theological Seminary.

STEARNS—In Clifton Springs, N. Y., March 18, Miss May E. Stearns, aged 73 yrs.

MRS. MARY COOLEY WHITE LEETE.

Mrs. Leete died at the home of her son-in-law, Mr. E. F. Chapman, Detroit, Mich., March 26, aged 72 years, 6 months. She was the widow of Rev. Theodore A. Leete, with whom she labored in efficient ministries in Connecticut and Massachusetts until his death in 1888, to the higher service of the unseen kingdom. With mind alert and faculties unimpaired she watched the progress of events in the world and the church, always a bright and interesting companion in the wide circle of friends where she was welcomed and loved. Her special educational training was at Mt. Holyoke Seminary. She was a member of the First Congregational Church, Springfield, Mass., where many of her friends who still survive—Ella Louise, wife of E. Forest Chapman of Detroit; Rev. William White Leete, pastor for nearly six years past of the First Congregational Church in Rockford, Ill.; and Theodore Woolsey Leete, who is engaged in business in Springfield, Mass.

The funeral services and interment took place under the charge of Rev. S. C. Barnes, Springfield, March 29, at Longmeadow, where the home of her only son and most of her later years. Friends from parishes which had felt the inspiring influence of her life gathered with the large number from Longmeadow and Springfield to give expression to their loving remembrance, while flowers and songs, of which she was always passionately fond, symbolized the glory and the joy of that heavenly company into whose triumphs she had through faith entered.

MRS. SARAH MILLS GRAVES.

Mrs. Sarah M. Graves died in Hartford, Ct., at the residence of her son-in-law, James H. Talman, Esq., March 29. The sickness which thus terminated had been protracted. Mrs. Graves was the daughter of Thomas Thacher, and was born in Thompson, Ct., June 6, 1817. Her father was one of the most successful and influential business men in her native town. She was the third child of the family, and enjoyed the best advantages for intellectual and religious culture. Her early pastor was Rev. Daniel Dow, D. D., of such blessed memory, and she early became a subject of renewing grace. Married to Thomas E. Graves, Esq., she still retained her home in Thompson, where was reared their family of three sons and one daughter, all of whom have now gone to the silent land except the late pastor.

Mrs. Graves filled with rare excellence the various positions she occupied in the family and society. Her house was open at all times with a welcome for those who were seeking to further the interests of Christ's kingdom. The poor and needy found in her a ready and wise friend. In later years she had her home and church life in several different towns, but wherever her lot fell she was destined to certain success and in love and service for the church at home and abroad. Tried in the furnace of affliction when that furnace was heated far more than ordinary, her faith failed not. However stormy the hour and tumultuous the elements, her anchor was always within the veil whether Christ has entered, and where now she enjoys the home of the soul. Tenderly, lovingly, all the world was mortal of Mrs. Graves, was continually active for the love of God, and as the sun was declining toward the glories of evening received committal to the house appointed for all living, where generations of her kindred rest.

If where her soul has gone

The scenes of glory be

Enriched through earthly care and grief,

Who can have more than she?

J. T.

REV. SAMUEL A. BUMSTEAD.

Mr. Bumstead "entered into rest" at his home in Hartland, Ill., March 22, in his ninety-fifth year, and was buried on Easter Sunday, March 25, from the Reformed Church of that town, and where he had held a pastorate for many years. His old friend and brother minister, Rev. Mr. Jorallom of Norwood Park, Ill., officiated, after which the deeply grieved and affectionate pastor was laid to rest beside his beloved companion, who preceded him in 1874. Mr. Bumstead's last pastorate was in Norris, Ill., where he continued until the last ten years, when he resigned all public ministry, which has occupied nearly sixty years of a life which has spanned nearly a century. His disposition was naturally genial, sympathetic and benevolent; his physical and mental powers were remarkable.

Mr. Bumstead was born in Boston, Mass., Dec. 16, 1799, graduated from Middlebury College, Vt., and had been for several years the last survivor of his class. He leaves a son, S. J. Bumstead, M. D., of Decatur, Ill., also a married daughter residing in the West, beside several grandchildren. He was the eldest son, by a second marriage, of the late Josiah Bumstead of Boston, who was a deacon of Park Street Church for many years and one of its original founders.

R. A. L. D.

GOOD cooking is one of the chief blessings of every home. To always insure good custards, puddings, sauces, etc., use Gail Borden Eagle Brand Condensed Milk. Directions on the label. Take no substitute for the Eagle Brand.

PECULIAR TO ITSELF.—So eminently successful has Hood's Sarsaparilla been that many leading citizens from all over the United States furnish testimonials of cures which seem almost miraculous. Hood's Sarsaparilla is not an accident, but a ripe fruit of industry and study. It possesses merit "peculiar to itself."

HOOD'S PILLS cure nausea, sick headache, indigestion, biliousness. Sold by all druggists.

PAIN AND MISERY AYER'S SARSAPARILLA Cures Rheumatism.



"About 8 years ago, I suffered from what the doctors called rheumatism. Nobody knows the pain and misery which I had to endure and which clung to me in spite of the medicines prescribed. At last, I began taking Ayer's Sarsaparilla. After a short time, the pains ceased. I continued the use of the Sarsaparilla for a whole year, until the rheumatism entirely disappeared." — JAMES WAY, proprietor of livery stable, Roseville, Cal.

Ayer's The Sarsaparilla

Admitted for Exhibition
AT THE WORLD'S FAIR

"Disfigured For Life"

Is the despairing cry of thousands afflicted with unsightly skin diseases.

Do you realize what this disfigurement means to sensitive souls?

It means isolation, seclusion.

It is a bar to social and business success.

Do you wonder that despair seizes upon these sufferers when Doctors fail, standard remedies fail?

And nostrums prove worse than useless?

Skin diseases are most obstinate to cure.

CUTICURA REMEDIES

Have earned the title Skin Specifics,

Because for years they have met with most remarkable success.

There are cases that they cannot cure, but they are few indeed.

It is a long-drawn-out expensive experiment.

25c. invested in a cake of CUTICURA SOAP

Will prove more than we dare claim.

In short CUTICURA WORKS WONDERS,

And its cures are simply marvelous.

Sold throughout the world. Price, CUTICURA, 50c.; Soap, 25c.; RESOLVENT, \$1. POTTER DRUG AND CHEM. CORP., Bole I'rops., Boston.

Grand National Prize at Paris, of 16,600 francs to T. LAROCHE.

QUINA-LAROCHE,

HIGHLY ENDORSED by the medical faculty of Paris. An agreeable and highly efficacious remedy.

London Lancet.



For Stomach affections, Loss of Appetite, Mental Depression, Poorness of the Blood, Fever and Ague, Retarded Convalescence.

PARIS: 22 rue Drouot.
E. FOUGERA & CO., AGENTS FOR THE U. S.

30 North William St., N. Y.

DEAFNESS

And HEAD NOISES relieved by using

Wilson's Common Sense Ear Drums

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